THE

SVMME

Of diverſe

SERMONS

Preached in *Dublin*,

Before the L. Deputie *Fleetwood*, and the Commiſſioners of Parliament for the Affairs of IRELAND.

Wherein the doctrine of Infant-baptiſm is aſſerted, and the main Objections of Mr *Tombs*, Mr *Fiſher*, Mr *Blackwood*, and others, Anſwered.

By SAMUEL WINTER, *D.D. Proveſt of Trinitie Colledge neer* DUBLIN.

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Iſa. 65. They are the ſeed of the bleſſed of the Lord, and their offſpring with them.

Ez 16. 60. Nevertheleſs I will remember my Covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting Covenant.

Act. 1. 14. —— *Cum Uxoribus & liberis.*

Tanto magis pro infantibus loqui debemus, quanto minus ipſi pro ſe loqui poſſunt Auguſtin.

Quod univerſa tenet Eccleſia, nec concilijs inſtitutum, ſed ſemper retentum; id non niſi authoritate apoſtolicâ traditum rectiſſimè creditur. Idem.

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BRITISH MUSEUM

EX ſanctificato altero ſexu ſanctos procreari ait, ex ſeminis prærogativa. *Tert. in 1 Cor. 7.*

Gal. 3. 28. *Neither male nor female.*) In Judaiſmo magnum erat privilegium virilis ſexus, is ſolus fœderis ſignum corpore gerens. *Grot.* At *&c.*

Major difficultas in componendis diſſidiis animorum, quàm in componenda controverſia. *Zan.*

Quoniam non novi literaturam, introibo in potentias Domini. *Vulgata verſio, Pſal.* 71. 14.

Το βαπτισμα σταυρὸς ἐστι ὁ τοίνυν δεύτερον ἑαυτὸν βαπτίζων πάλιν αὐτὸν σταυροῖ. *Chryſ. in Heb.* 6. 6.

ועמדת הי ובני ביתה ובעיא הות מנן ואמרא דאן הו דשריראית חכיליו אנחון
רהימנת במרו תו שרו לכון בביתי וסני אילצתן :

Act. 16. 15. Baptizata eſt ipſa, & filii domus ejus. *She was baptized, and the children of her houſe.*

זבר שצתה עמר הו וכני ביתה כלחון :

Verſ. 33. Et eâdem horâ baptizatus eſt ipſe, & filii domus ejus omnes. *And the ſame hour he was baptized, and all the children of his houſe.*

Children have many benefits by that Covenant of grace. pag. 100.

There are promiſes for grace and to grace. pag. 104. & 105.

That Covenant made with Abraham was a Covenant of life eternal, for where is it ſaid, Thomas or Mary, or this or that child ſhall riſe to glory? yet by virtue of that Covenant all elect children riſe to everlaſting life, or elſe they riſe not at all. We have but an inference for it, yet ſuch as Chriſt himſelf approveth of. Mat. 22. 32. Act. 9. 22. συμβιβάζων, Collatis teſtimoniis demonſtrans. *Beza.*

How the promiſes are made to the ſpiritual ſeed, and what it is to be born after the fleſh. pag. 111. Act. 13. 33. *He hath fulfilled to us their children.* Fanatici quidem omnia ad allegorias trahentes, nullam hic generis ſed ſolius fidei rationem habendam ſomniant: tali autem commento ſacrum dei fœdus eximaniunt; uti dicitur, Ero deus tuus & ſeminis tui: at ſola fides (inquiunt) eſt quæ efficit *Abrahæ* filios. Ego autem contra excipio, qui *Abrahæ* filii naſcuntur ſecundum carnem, ſpirituales quoq; cenſeri dei filios, niſi profaneſcant. —— Etſi hæreditaria fuit poſteris *Abrahæ* vitæ promiſſio, multos tamen privavit ſua incredulitas. *Calv. in Act.* 13. 33.

Children of promiſe are ſuch as were born to Abraham according to promiſe, therefore all Iſaac his ſeed (even Eſau) though children of the fleſh, were children of the promiſe. page 113. *Which promiſes were made conditionally with Iſmael & Iſaac's carnal ſeed, but eſtabliſhed upon Iſaac and his elect ſeed onely.*

Jer-

Jer. 31. 34. *From the least,*] *it cannot be restrained to the elect seed. page* 115.

Third Argument *is taken from Circumcision. See how far we may argue from Analogie page* 117.

Circumcision a type of baptism in three respects. page 121.

Why Circumcision on the eighth day administered. page 122. *And why restrained to males. p.* 123.

Either Circumcision was a seal of the Covenant of grace, or else that Covenant had no seal at all annexed to it, which is not to be imagined.

Fourth Argument, *Children are members of the Church, therefore to be baptized,* Eph 5. 26. *That he might sanctify the Church by the washing of water.*

That they are members, see it largely proved from Rom. 11. *page* 127. *Where the Apostle speaks of the visible Church of the Jews cut off with their children, and so to be reingrafted.* Rom. 11. 15. *God cast them away, but he never cast away real saints, or such as are part of the invisible Church.* Rom. 11. 1. *Hath he cast away? &c. Neither can they say, that they are broken off for unbelief, seeing that (according to the doctrin of the Anabaptists) they are not capable either of belief or unbelief; Therefore as children are broken off for the unbelief of their parents: so are they reingrafted by their faith.* Vide Calvini triplicem insitionem, in Rom. 11.

They cannot be said to be cut off from the Covenant of works. page 131.

Of

that he was called from heaven to the Miniſtry; eſpecially by the good ſucceſs the Lord gave, *I was* (ſaith he) *ſent to the Gentiles, as Peter to the Jews: for he that wrought effectually by Peter to the circumciſion, was mighty in me towards the Gentiles. Gal. 2. 7. 8.*

In theſe lines I look at Chriſt as ſtanding by, and overlooking what I am doing, who well knows with how many prayers and tears I have looked upon the ſeveral texts mentioned in this Treatiſe; (for I often think, what would Chriſt ſay to ſuch a text if he were to preach on ſuch a ſubject? or will Chriſt own this or that truth another day?) begging of the father of lights, from whom every good giving and perfect gift doth come, that he would lead me into all truth; and not ſuffer me to build upon his foundation, wood, hay, and ſtubble, leaſt the day ſhould diſcover it, and I ſuffer loſs either of my labor or crown (making it leſs maſſie and weighty, not having ſo many pearls in it) another day. And I am aſſured that thoſe prayers ſhall not prove abortive: for the prayers of the ſaints dyed in the bloud of Chriſt are of eternal efficacie; there being a neceſſity and tie lying upon Je-

hova that they ſhould be fulfilled in due time, *Acts* 1. 16. However it Chriſt take pleaſure in me, here I am: if not, let him do with me what ſeemeth good in his ſight.

I have not affected enamel'd phraſes, and words of mans wiſdom, (which perhaps are expected from one in my capacity) but with as much plainneſs as I could, I have held forth the truth as it is in Jeſus. The riches of Greece did not conſiſt in words, ſaid *Demoſthenes* of old. Therefore I had rather ſay *Oſſum* than *Os*, with Auſtin, leaſt I ſhould not be underſtood. *Cibus ſimplex eſt optimus*, the plaineſt meats nouriſh moſt. We ſay of a diamond, *Quicquid abſconditur perditur*; for truth is like to Adam, never ſo glorious as when it's naked. Therefore, ſaith the Apoſtle, we uſe plainneſs of ſpeech. 2 *Cor.* 3. 12.

If any be offended, I ſay, *Præſtat ut ſcandalum admittatur, quam ut veritas amittatur.* And with *Seneca*, *Mallem boni viri famam perdere, quam conſcientiam.* For we are ſet for the defence of the Goſpel, and the appertenances thereof, (*Phil.* 1. 17.) and therefore may not with hold our teſtimonie from the preſent truth, (*i.*) the truth of this age, (though never

ſo

ſo much oppoſed) what ever the event may be.

I have without gall or bitterneſs to any, as I hope, managed this controverſie, truthing it in love, ἀλη θευοντες δὲ ἐν ἀγάπῃ, *Eph.* 4 (for truth needs not paſſion) deſirous to weep and bleed over ſuch ſouls who are contrary minded, (over whom Chriſt hath bled) as *Paul* ſpeaks *Phil.* 3. 18. If at any time God will give them repentance to the acknowledgment of the truth; that they may recover themſelves out of the ſnare of the devil, who are taken captive alive at his will.

However though many will not own this disgraced truth, I am aſſured that Chriſt will own it another day, and then truth will be truth: in the mean time put it in the open field and let it work out it ſelf, which doubtleſs it will; for all truth is from the ſpirit, which onely is able to make way for it in the hearts of the ſons of men, and to batter down thoſe ſtrong holds, even thoſe royal forts of the imagination and will, that ſtand out in oppoſition to the truths of Ieſus.

My deareſt Lords! I ow no leſs than my ſelf to you, for that tender love you have ever ex-

preſſed to me; therefore having nothing elſe to give, worthy of your acceptance, I give my ſelf to you. Many have given more, but none ever left leſs to himſelf: and as a token of mine endeared affections to your Honors, I humbly preſent this plain diſcourſe to your Honors patronage, being the firſt fruits of my labours; and leave it in the hand of the ſpirit to bring it home to the ſouls of all into whoſe hands it may come, aſſuring my ſelf, I have a friend within them, the ſpirit I mean, (if they be Chriſts) that will eccho to, and cloſe with the ſpirit that is without. But if I prevale not with thoſe that are otherwiſe minded, (as I have little hope, ſeeing God doth not uſually recall ſuch, but ſuffers them to go on in the error of their way) my earneſt prayer to God ſhall be, Father forgive them for they know not what they ſay, and they do they know not what.

12 AU 63

My Lords, Your

Honors humble Servant,

Samuel Winter.

The Table.

Act. 2. 38.

OBſerve, The former duty, *viz. Repent*, is in the ſecond perſon, the later in the third perſon, admitting of a greater latitude. *Let every one of you*, (that is, you and yours) *be baptized.*

Doctrine. *That the baptizing of infants of believers, is according to the inſtitution of Jeſus Chriſt.*

Baptiſm is a waſhing; ſo the word in greek ſignifies. Thus the word in the hebrew, 2 *King.* 5. *Ittibal erchatz, Nonne lavabo in iis? Targ.* Thus the word is uſed in the *Arabic, Ethiopian* and *Syriac* tongue.

Firſt Argument *(pag.* 18.) *Is taken from the command of Chriſt*, Mat. 18. *Go diſciple all Nations. By* nations *is meant men, women, and children, according to the manner of the Jews, which was to baptize the children of Jews and Proſelytes, as well as others. pag.* 19. Sed et nunc qui ex gentibus circumciſis ad Judaiſmum veniunt, ab ipſis baptizantur; et hujus baptiſmi Judaici meminit *Scholiaſtes* ad *Juvenalem.* Intellectu facilè eſt ablutionem hanc fuiſſe inter vetera inſtituta; orta, ut arbitror, poſt magnum diluvium, in memoriam purgati mundi. *Grot. in Mat.* 3.

That children are called Diſciples, ſee page 20.

Act.

Act. 21. 21, 25. Mat. 21. 15. *compared with* Luk. 19. 37. *Where children are called disciples.* Mat. 27. 57. ἐμαθητευσε αὐτῷ, *he was disciple to him.*

Second Arg. *Children are incovenanted, therefore are to be sealed with the initial seal of the Covenant.* pag. 23. Gen. 17. 9. *Thou shalt keep my Covenant therefore. Which words extend to us in the new Testament, for annexing the seal of baptism, as well as to Abraham his posterity for annexing the seal of Circumcision: for that is mentioned afterward, as in that of the Sabbath,* (4 Command.) *which though applyed to the Jew, yet it is to be extended to us in the new Testament.*

I do not say that the promise or Covenant simply considered, is a ground to us to annex the seal; but this I say, That a promise laid for the foundation of a duty, is equivalent with an expreſs command. Thus the Apostle, Act. 2. 37. *comp.* Gen. 17 9. *pag.* 28.

That children are incovenanted see a cloud of witnesses pag. 34. Esay 65. 23. *They are the seed of the blessed of the Lord and their offspring with them.*

The promise made to Abraham (I will be thy God, and the God of thy seed) belongs to believers and their seed, Act. 13. 33. Rom. 2. 29. *Is he not the God of the Gentiles also? See pag.* 48. 11 Arguments.

That the Covenant made with Abraham was a Covenant of Grace, see 18 Arguments *pag.* 57. 2 Cor. 6. ult. *applied to the Corinthians.*

The old and new Covenant how distinguished, pag. 77.

Diverſe

Diverſe Objections anſwered, pag. 62. That children feel not the fruit of this Covenant, the fault is not in God but in themſelves, in that they do not keep the condition of the Covenant, namely to receive Chriſt by faith. Perk. Non evertitur dei fides perfidiâ hominum. *Cal. in Rom. 3. 4.*

The Covenant of Grace is conditional, page. 89. whereof baptiſm is a ſeal; therefore Divines ſay, The external Covenant (or rather the external part thereof) may be broken, but the internal cannot. And whereas I admit of conditions in the Covenant of grace, I mean not by conditions ſuch as are (1.) the foundation of the Covenant; Or (2.) as by ſome are conſtrued to be, &c. the impulſive cauſe inducing and inclining the Lord to enter into this Covenant with us; Or (3.) ſuch as are to be performed by us of our own power; Or (4.) ſuch as are meritorious, and do deſtroy the nature of grace: But ſuch as Chriſt hath freely undertaken to work in the elect, being generally propounded to all on the terms of the Goſpel; which if accepted, render them and theirs viſibly under the Covenant, of which baptiſm is the ſeal. Therefore I ſay, The Arminians may take as much advantage from the invitations of God to faith and repentance, as from the conditions tendered to the ſons of men. Fidem poni ut conditionem ſalutem quidem antecedentem, ſed electionem ipſam conſequentem, nunquam à noſtris negatum fuit, ſummâ verò cum religione traditum. *Ames. Though the condition of the Covenant of grace, as to man in himſelf, is impoſſible; yet through the power of Gods grace it's made poſſible and eaſie.*

Deut.

Deut. 30. Hujus promiſſionis evangelicę antecedens ſive annexa conditio, poterat multorum animos deterrere: ac potius omnium ſi legis ἀδύνατον, in carne noſtrâ, (ut neceſſe eſt) expendiſſent. cujus ἀδυνατου inde à principio ſermonis hujus conditionem Moſes expreſſerat, dicens, Nondum dedit vobis Jehovah mentem ad cognoſcendum. Nè igitur impoſſibilem conditionem propoſitam ſibi à deo fuiſſe quererentur, commoditatem iſtius Moſes his verbis explicat, Nam præceptum quod ego præcipio tibi, *&c. q. d.* Hactenus propoſui tibi partem priorem fœderis, ut obſequaris deo; ſed quia altera quæque pars fœderis eſt tibi neceſſaria, ut deus tuus quaſi novo fœdere (quod tamen reipſa unum eſt) tuis partibus erga te defungatur, cum tu ipſe non poſſis; et circumcidens cor tuum, inſcribat ei legem ſuam & fœdus ſuum, ad obedientiam fidei. *Par. lib. 2. p. 16.*

No man of Coniah's *ſeed did ſit upon the throne of David, as King, for ever, pag. 91.*

In the old Teſtament the Prieſts were to diſtinguiſh and ſeparate between the holy and profane, Ezek. 22. 26. *So the word* (badal) *is uſed,* Gen. 1. 3. *He ſeparated. pag 95.*

Our Churches denied by the Anabaptiſts to be true Churches, and that Chriſt hath any Church' communion with us. pag. 96.

Children of believers are truely and really under the Covenant, ſo far as it goes, (pag 99.) *though it be not fulfilled to them all in the utmoſt extent of it: however they are really covenanted and engaged to fulfill the Covenant made in their behalf.*

Chil-

To their Excellencies, *CHARLS FLEETWOOD*, Lord Deputie of *Ireland*; AND THE Lord HENRY CROMWEL, Commander in chief of the Forces in *Ireland*.

My Lords,

IT was a saying of *Luther*, Let me hear ill as a malefactor, *&c. Modo impii silentii non arguar*, so that I be not accused of sinful silence.

The doctrine of Antipædobaptism was preached in many places in IRELAND, and I again and again challenged to dispute this point; therefore I resolved to give place to none such, no

not for an hour, (it being urged as a thing ſo neceſſary to ſalvation by many) that the truth of the Goſpel might continue with us, as *Paul* ſpeaks of Circumciſion, *Gal.* 2. but did publickly disown that way and practice, which though watered by the foot of man, as Ægypt: yet was never watered by the dew of heaven, as Canaan) & accordingly I found (bleſſed be his glorious grace who delighteth to breath in ſuch poor worms as I am) more of Gods preſence in the publick diſpenſing of that Ordinance of infant baptiſm, (aſſuring me by his ſpirit that he would own it and bleſs it to the babes) than ever I did in all my days, theſe eight and twenty years ſince I entered into the Miniſtry; to which I was called from my childhood, and aſſured I ſhould win many ſouls. This I ſpeak in humility of ſpirit, (as knowing my ſelf to be the chief of ſinners) not to magnifie my ſelf, but to magnifie mine Office, as *Paul* doth in the firſt and ſecond Chapters to the *Galatians*. *Paul* knew that if thoſe teachers could enervate his authoritie, and make his calling void, his doctrine would be ſlighted and made of none effect; therefore he labors to prove by many Arguments

that

Of such children is the kingdom of heaven, therefore enchurched. p. 133. Filii regni si non filii regis.

Profession of faith not essential to baptism. pag. 138. *as we see in Paul.* Act. 9.

Fifth Argument, *Some children are believers, therefore to be baptized.* Mat. 18. 5. *p.* 139.

Children have faith in heaven. pag. 141.

Sixth Argument, *As Abraham's house was circumcised, so are whole houses under the new Testament baptized, and that upon the account of the faith of the parent. By (house) is meant children throughout; therefore we say children were baptized. Lydia was baptized and all the children of her house.* Act. 16. 15. *page* 143.

The jailor was baptized with all the children of his house, as the Syriac renders the word. Act. 16. 33. *He rejoiced with all his house, he having believed. So the Grek.* vers. 34.

Families, as families, are made the precedent for that administration.

Children are included in the parents. pag. 146. Act. 1. 14 *with their wives and children.* Vetustissimus meus codex addit Τεκνοις. *Beza,*

Seaventh Argument, *Infants are capable of the grace of baptism, therefore of baptism it self.* Cant. 7. *Thy navel, &c. page* 151.

Use.

Uſe. *A diſuaſive from Anabaptiſm.*

Firſt, Becauſe it's not the way of God, for it's not of Gods planting. In 10 *Argum. page* 159.

Secondly, It's not of Gods watering. It hath been watered by the foot of man as Egypt, but not by the dew of heaven as Canaan. In 12 *Arg. page* 167.

12 AU 63

Corriguntur ERRATA.

PAge 5. *line* 28. *read*, baptizing and douſing or *&c.* *p.* 9. *l.* 5. for dipping ſake? *p.* 11. *marg. for* Ieruſhalaim *r.* Jeruſhalajim. *p.* 15. *l.* 11. *f.* preſident *r.* precedent. *p.* 21. *l.* 15. *f.* but *r.* being. *p.* 30. *l.* 31. *r.* it at leaſt till. *p.* 35. *l.* 25. *dele*) *and l.* 28. *r.* generations.) *p.* 38. *l.* 6. *f.* elect *r.* ſeed. *p.* 42. *l.* 2. *f.* were *r.* was. *p.* 44. *l.* 13. *f.* brethren *r.* children. *p.* 45. *l.* 26 *f.* at *r.* that. *p.* 67. *l.* 1. *marg. r.* Gen. 15. 18. *p.* 70. *l.* 11. *f.* into *r.* in to. *p.* 79. *l.* 22. *r.* for. *p.* 83. *l.* 10 *f.* thoſe *r.* theſe. *p.* 87. *l.* 24. *f.* So that *r.* But. *p.* 102 *l.* 23. *f.* athing *r.* a thing. *p.* 107 *marg. f.* nagnor *r.* magnar. *p.* 113. *l.* 25. *r.* theſe are determined. *p.* 116. *l.* 3. *r.* ſaints *Iob.* 3. 26? *p.* 117. *l.* 30. *marg. r.* whitflaw. *p.* 118. *l.* 3. *f.* ceremonious *r.* ceremonial. *&* *l.* 14. *f.* a *r.* an. *p.* 119. *l.* 10. *f.* Mechech *r.* Meſhech. *p.* 126 *l.* 10. *r.* therefore they are ſo now. *p.* 134. *l.* 20. *f.* invisible members *r.* viſible *&c. and l.* 29. *dele* it. *p.* 140. *l.* 21. *dele* Arg. *p.* 143. *l.* 18. *r.* again and again. *p.* 144. *l.* 1. *marg. f.* ut filias *r.* ut filius. *and l.* 17. *f.* lalem *r.* lahem. *p.* 148. *l.* 2. *f.* of the ſacrificing of Abel *r.* of Abel ſacrificing. *p.* 150. *marg. f.* Judicis *r.* Indicio. *p.* 151. *l.* 1. *dele* ſome. *p.* 164. *l.* 8. *f.* omns *r.* omnes. *p.* 165. *l.* 23. *f.* [illegible] *r.* [illegible] *p.* 166. *l.* 23. *f.* diſcit *r.* diſcet. *p.* 169. *l.* 7. *r.* inlet of thoſe. *p.* 175. *l.* 19. *marg f.* dejectus eſt *r.* dejectus eſſe. *p.* 176. *l.* 10. *dele* they.

THE

THE MEANING OF THE Word, [Baptize.]

ACTS 2. *v.* 38.

Then said Peter *unto them, Repent and be baptized every one of you, in the name of* Jesus Christ, *&c. For the promise is to you and to your Children, and to all that are afar off, even to as many as the Lord our God shall call.*

WHen the day of Pentecost was fully come, (*vers.* the 1.) they were all with *one* accord in *one* * place, and suddenly there appeared unto them cloven tongues like as of fire, and it sate * upon each of them; this was misconstrued by some of the by-standers, who were at this time dwelling at *Jerusalem*, devout Men of every Nation under heaven, expecting the coming of the *Messias*; to whom many Proselytes of the *Gentiles*, that had embra-

* ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ, every word speaks unity.

* διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς ἐκάθισέ τε ἐφ' ἑνὸς ἑκάστου αὐτῶν *Dissecatæ linguæ sedit*, it sate. An *hebraism*. This noteth Unity: though their tongues were cloven, as noting the variety of their gifts; yet there was but one and the same Spirit actuating them, for they spake with tongues as the Spirit gave them Utterance. Καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς

A ced

ἀποφθέγμασι. *As the Spirit gave them to ſpeak Apoſhegms,* (that is) Sententiouſly.

ced the *Iewiſh* Religion, joyned themſelves. To theſe joyntly both *Iews* and *Gentils*, *Peter*, as the mouth of the reſt, ſpeaks. (*You men of* Judæa, *and all ye that dwell at* Jeruſalem, *v.* 5.) Theſe both *Iews* and *Gentiles* being pricked in their hearts, *Peter* exhorts to repent.

In the Text you have an Anſwer to the Queſtion propounded *v.* 37. Wherein you have a double exhortation, firſt to *repentance*, ſecondly to *baptiſm*.

1. Repent ye, ſaith the Apoſtle, ye that are adult, who had an hand in crucifying the Lord Jeſus. As he that hath a precious treaſure, locks it up, and turns the key again and again to make all ſure: So the Apoſtle (though they were pricked in their hearts, yet) he exhorts them to repentance again, that ſo there might be a thorough work.

2. *Let every one of you.* In the Greek it is ἕκαστος ὑμῶν βαπτισθήτω. The former duty enjoyned was in the ſecond perſon, *repent ye*: this latter in the third, *and let every one of you* (that is, you and yours) *be baptized*: as admitting of a greater latitude than the former, *ſcil.* that of repentance, which Children were not capable of, as they were not guilty of that hainous act of crucifying the Lord of Life. I wave the former, and ſhall onely ſpeak to the latter, *Let every one of you* (that is, you and yours, young and old) *be baptized.* Which is the meaning of the Apoſtle, as appears by the

Grammaticæ minutiæ non ſunt otioſæ. Tarn.

אין בתורה אפילו אות אחת שאין ההרים צורומים הלויים בה. *Non eſt in lege vel unica littera, à quâ non maximi montes pendeant. Inquiunt* Hebræi.

the Argument by which he enforceth the exhortation, which is taken from the Promiſe or the Covenant (for thoſe terms are equipollent) which, ſaith the Apoſtle, is to you and to your Children; to you *Iews* and Proſelytes already called, and to the *Gentiles* which are afar off, when called, and to their Children; for there is the like reaſon to them, (as Proſelytes and their Children) elſe to what purpoſe ſhould he bring this Medium [for the promiſe is to you and to your Children] to back the exhortation, [and let every one of you be baptized] if Children were not included in that command? Which would render the Apoſtles Argument altogether inadæquate to his ſcope and purpoſe; but if we include them, the Argumentation is comprehenſive of its end, and correſpondent to its ſcope. So that the Concluſion from hence, is this,

That to baptize *the Infants of Believers, is an Ordinance of* Jeſus Chriſt.

Firſt, let me ſhew you what this baptizing is, and then give you the grounds of the Point.

Firſt, It is a waſhing of a believer, or Child of a believer, with water, by a Miniſter of Chriſt, in or into the name of the Father, Son, and Holy Ghoſt.

1. I ſay it is a waſhing, becauſe the word properly ſo ſignifies; whether it be by dipping into, or pouring on of water; ſprinkling or wetting of the body. *Dan.* 4. 30. * *And his bodie was wet with* or from *the dew of heaven*, which fell upon it, not that into which he was douzed over head and ears. Thus the cloud dropped

* καὶ τὸ σῶμα αὐτοῦ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ ἐβάφη

on the Iſraelites, *Pſal.* 77. 17, 18, 19. For what elſe is the meaning of that phraſe [*he looked through the cloud upon the Egyptians*] but that the cloud was poured upon them? And ſurely then ſome drops muſt needs fall upon the Iſraelites; therefore they are ſaid to be baptized into the cloud. And thus the ſea was ſprinkled on them, beating againſt the banks, *Mark* 7. 4. The waſhing of cups and pots, tables or beds, βαπτισμοὺς ποτηρίων, &c. Tables or beds are waſhed by affuſion or pouring on of water, rather than immerſion or dipping: for if the cups and platters had been dipped, then the inſide had been clean as well as the outſide. In the 3. *v.* *the* Phariſees *eat not unleſs they waſh*, compared with *Luke* 11. 38. * Its not probable that the Phariſees as often as they came from market, (whether it ſeems they went often, for they were ſuch as loved greetings in the market-places) plunged themſelves over head and ears, before they did eat any meat. *Heb.* 9. 10. *Which ſtood onely in meats and drinks and diverſe waſhings*, βαπτισμοῖς, compared with *Lev.* 14. 18. *Num.* 19. and 31. 23. Now their waſhings or baptiſms were by ſprinkling or caſting water upon the party waſhed, as well as otherwiſe; for *Heb.* 9. 13, that ſprinkling the Apoſtle makes a ſpecies of the former waſhing. Thus ſaith the Lord, *Ezek.* 36. 25. *I will pour*

* Vide de ritu χειρονιπτίας, *Munſt. Fundenda eſt aqua tribus vicibus ſuper manus. In primâ affuſione ſunt digiti levandi, in poſterioribus verò deminendi.*

Thus *Eliſha* poured water on his maſters hands, 2 Kin. 3. 11. πυγμὴ νίπτεσθαι *dicitur ob digitorum in manuum elevatum contractionem ac in pugni velati ſpeciem conformationem, ut putat Scalig. vel ob aquæ defluxum per totam illam brachii partem, quæ πυγμὴ dicitur, à digitorum radice ſeu propagine ad cubitum uſq.* Cap.

pour clean water upon you. Yea, what was the baptiſm of the Holy Ghoſt, *Acts* 1. 2. but the pouring out of the Holy Ghoſt? which is oppoſed to John's baptizing with water. And therefore I ſay, that though we ſhould grant (which they cannot eaſily prove) that they went into the water in thoſe hot Countries, ſometimes as conveniencie ſerved: yet its not neceſſarily concluded from the text that they were dipped, but that the water was caſt upon them, rather than they caſt into the water, according to the cuſtom in ſome Countries to this day. Thus the water was poured on the Ark, 1 *Pet.* 3. 21. the like figure or antitype whereunto baptiſm doth now ſave us: Had the Ark been dipped in the water, all the world in probability had been drowned. Yea this pouring of water upon the party baptized doth better reſemble the application of the bloud of Chriſt, which is rather done by applying it to us, through the Spirit, than our applying our ſelves to it.

There are two words put for dipping, βαπτίζω and βύνω, the former ſignifies a dipping more light and overly, but never ſignifies to go to the bottom of the water; the other a plunging or covering the whole body under water. Theſe are diſtinguiſhed each from other, *Exod.* 15. 4, 5. κατεβύσαν εἰς βυθον. This difference did the Greek writers make between baptizing and douſing, and caſting under water; expreſſing by baptizing to be in the water as a bottle or ſhip, that is ſeldom or never overwhelmed. This appears plainly to be their meaning,

John 13. 26. ἐμβάψας τὸ ψωμίον.

ing, by the ancient Oracle of the Athenians, * Ἀσκὸς βαπτίζη, δῦναι δέ τοι οὐ θέμις ἐστι. Baptize or wash him as a bottle in water, but do not drown him. The primitive word βάπτω signifies to touch the water gently, *Luk.* 19 24. where the top of the finger is put upon the water, there is baptism; the finger then may be said to be baptized when the top of it onely is dipped. Therefore it is remarkable, that when ever the New Testament hath occasion to express the act of dipping, it useth the word βάπτω, never * βαπτίζω: But when ever it hath occasion to express the sacred action of Baptism, it useth the word βαπτίζω.

* Beza in Matthæum.

* *In Verbis non tam spectandum ex quo quàm ad quid sumantur. Aquinas.* For the derivatives are often of a larger sense than the primitives.

Psal. 10. 77. *They that go down to the Sea in ships, see the wonders of the Lord.* Is the ship plunged all over, or are they under the water in the ship? So I say, a man may go into the water, though he do but *peditare. Eze.* 47. 3. Add to these 1 *Cor.* 15 29. *Else what shall they do that are baptized* (βαπτιζόμενοι) *for the dead?* Which words cannot imply dipping, whether you interpret them, first, of washing the bodies of the dead, *Acts* 9. *&c*; secondly, of that *vicarium baptisma*, as *Tertullian* calls it, when they were baptized over the Sepulcres or graves of those that died not being baptized; Or, thirdly, as *Calvin*, [for the dead] that is, *pro ijs qui jam mortui censentur, et qui de vita omnino desperaverint; sic Catechumeni, in morbum incidentes si imminebat certum mortis periculum baptismum petebant, ne ante migrarent ex hoc mundo*

mundo quam nomen Chriſto dediſſent. Now what probability is there that ſuch ſick perſons ſhould be plunged in the Water?

Obj. *Chriſt was baptized into Iordan, when he was thirtie years of age.*

Anſ. 1. I anſwer, he was baptized or waſhed at thirty years of age to anſwer the type, *Exod.* 29.4. For at that time the Prieſts were waſhed, when inſtalled in their Office.

2. We ſay, that this was in the infancie of baptiſm, though Chriſt was no infant, for baptiſm mas newly inſtituted.

3. *In* or *into* in Scripture phraſe are confounded. As *Luk.* 11. 7. *Ioh.* 8.26. & 11. 9. *John* 9. 7. νίψαι εἰς τὸν κολυμβήθραν. In this they were not douſed over head and ears, as appears by the Word.

4. Though we admit that tranſlation, that Chriſt came out of the water, yet is it not ſaid that he came from under the water.

Obj. *In your pouring on of water or ſprinkling, part onelie of the bodie is waſhed.*

Anſ. Mar. 7. 3. the Phariſees are ſaid to be baptized, though their hands onely were waſhed; and the Jews are ſaid to be circumciſed, though one part onely were circumciſed. *Naaman* was bidden go waſh. Therefore by the word ἐβαπτίσατο ſo rendered in the LXX, I underſtand he waſhed in the river Jordan, according to the *command given him by the Prophet. *λοῦσαι, which ſignifies not to dip, but to waſh.

Obj. Rev. 19. 13. *Their garments dipt in blond,* βεβαμμένα.

An. If you compare it with *Iſa.* 63. 2. you will find

no difference; the text in *Rev.* 19, being but an exegesis of *Isa.* 63. for Edom is a type of Rome. The Question propounded in *Isa.* 63, in *v.* 2. is, *Why art thou red in thine apparel?* The Answer is in *v.* 3. * *I have trodden the VVine-press alone, and of the people there was none with me.——And their bloud shall be sprinkled upon my garments:* therefore, I say the word in *Rev.* 19, βεβαμμένα, signifies besprinkled, as the Prophet holds it out. For what probability is there, that those warriors should dip their garments in bloud?

* See the Hebr. *Quo sunt commaculatæ vestes, eo sunt aspersæ.*

Obj. John baptized in *Bethabara* neat *Jordan.*

Ans. πέραν τοῦ Ἰορδάνου, *non significat semper ulteriorem ripam, sed simpliciter* τὴν παρατοταμίαν. *Scil. Domum transitus quod ibi fluvius Jordanis trajiceretur, atq; filij Israëlis transirent* Glass. Which was a type of Baptism, through which we pass, & are solemnly admitted into the Church of God

Obj. *Iohn* 3. 23. John *was baptizing in* Ænon, *because there was much water there;* therefore it seems they were dipped.

Ans. By the way observe, that they who deny consequences, make use of them themselves; but blessed is he which condemneth not himself in the thing which he alloweth. But to let this pass, I answer, That John having multitudes coming to him, might well seek a place where he and his Disciples might at once be employed; and the multitude might better hear his Sermons, and see the Ordinance administered, than if performed under the shading banks of Jordan. * The reason assigned from the depth of the water, seems very unreasonable; for an adjunct equally common to diverse subjects, cannot be the

* πολλὰ ὕδατα many waters.

fotmal

formal reaſon of the wills determining it ſelf to one of thoſe ſubjects. Is it ſenſe (judg ye) that John ſhould leave Bethabara, where its certain much water was, to baptize in Ænon, on this ſole account and motive, becauſe there was much water for dipping ſake. He might have ſought for a deep, and needed not ſeek many waters. Dr Worth.

2. In ſome places they were much put to it for want of water.

3. Ænon is found by Travelers to be very ſhallow.

4. Suppoſe they went into the waters, it cannot be hence concluded that all did; for how unfit was it for *Paul* with his ſores to go into the water? *Acts* 16. 33. Mat. 3. 16. ἀπὸ τοῦ ὕδατος from the water.

5. Suppoſe they went into the waters, yet it doth not appear that they were dipped; but rather that the water was caſt upon them, according to the cuſtom of ſome Churches at this day, as I formerly mentioned.

6. If they ſhall ſay that going into the water was dipping, then it follows that they were dipped before they were dipped; for *Philip* baptized the Eunuch after they went into the water, and ſo they were twice dipped; yea as often as the Adminiſtrator goeth into the water, ſo oft is he dipped or baptized, and ſo becomes a Scbaptiſt, if the going into the water be eſſential to baptiſm.

7. Chriſt doth not appoint the meaſure of water, or manner of waſhing, more than the meaſure of bread or wine in the Lords Supper; it matters no more *quantum quiſq; abluat, quam quantum quiſq; comedat*

comedat; though a refreshment of the Soul by the fulness of Christ, is very fit to be resembled by the quantity of the elements.

Obj. *Col.* 2.12. *We are said to be buried with Christ in baptism.*

Ans. It appears not (as hath been shewed) by the use of the word in Scripture, or the common use among the Græcians, that it signifies to be under the water: Christ had a baptism, but not such as made him sink under it, for his head was still above the water; neither is it said he came from *under* the water, but he came *out* of the water.

The Apostle saith *Rom.* 6. *We are implanted into the similitude of his death*, which is as much as our burial, but a plant is not put all over into the stock.

2. The pouring of water seems to answer the similitude of burying more aptly, which is done by the casting of the mold upon us, rather than by casting of us into the mold.

A man drunk in the *Saxon* language is said to be under the water.

3. We are said to be * buried with Christ in baptism, in regard of the spiritual union we have with him in his death and burial; but if when a comparison is willing to go with us a mile, we compel it to go twain, why should they not continue under the water, as Christ did in the grave, three days together.

* Mr *Pat.* in *pag.* 8. saith that the word signifies to drown; But did Christ bid them drown all Nations, and promised to be with them to the end of the world in so doing? Hath he not engaged that he will no more drown the world with water, and doth he give his servants charge so to do? *Levit.* 1. 3.

4. To conclude, I do not believe that Christ hath tied all Nations universally to that which is, 1. So dangerou

dangerous to health and life, as we see it in many; and therefore it might admit of a dispensation though it were precisely commanded. 2. So inexpedient otherwise, for saith the Apostle, 1 *Cor.* 11. *The women must have a vail because of the Angels*, least they by any uncivil carriage be offended; and is there not a great respect to be given to modesty and civility in these cases, least Angels and men be scandalized? *Therefore I rather judge the word signifies overly to dip or wash by way of affusion; and that either way may be used, especially in hot Countries, but neither of them necessarily enjoyned.

*Thus many words are used in Scripture in a double sense, אמן *Vox unica Lev.* 1.2. *ex ovibus sive capris.* 2 *Chron.* 3.6. Gold of *Parvajim* in the dual number, thence *Peru*; the word seems to imply that *Solomon* fetcht his gold from the East and West *Indies*. Thus *Jerushalaim* in the dual number, because the Citie had two parts, *Neh* 3.9, 12. *Luke* 1. 22, 62 κωφὸς signifies deaf and dumb, and so in this place; for if *Zachariah* had not been deaf, what need had they to make signs to him? So that we see, one and the same word may admit of diverse significations in the same place, and so intended by the Holy Ghost.

We have now shewed you how the word is used in Scripture, and other heathen authors; and may we not at length retort, That he that knoweth not what this word [**Baptize**] signifieth, and consequently what it is to baptize, is no justifiable Minister of Jesus Christ. But this is *Argumentum ad hominem.*

Thus much for the word βαπτίζω.

Secondly, I say baptism is a washing with water, *Acts* 8. 36. here is water, saith the *Eunuch*, therefore they are much too blame that deny this. Those in *Acts* 10 had as much of the spirit as any have, or

ever

ever will in this life, and yet were baptized; yea, Christ himself submitteth to his Ordinance, saying, *Thus it behoveth us to fulfill all righteousness*, and did experience the fruit of it; there being such a glorious presence at the celebration of that Ordinance, as never was vouchsafed to any before or since: Though there was no defect of any grace in him, required of him in his former state; yet a greater measure of the spirit was poured forth upon him, upon his baptism in order to his ministery.

Thirdly, It is the washing with water by a lawfull Minister. * *Matt.* 28. 19. *Go Ye and teach all nations, baptizing them*, &c. Such as are commissioned to preach, are authorized to baptize; those having a command, have a promise also annexed, of Christs special presence to be with them to the end of the world. But he that hath no such Commission cannot challenge any interest in that promise; therefore the baptism of private men, and such as are not called to the work of the ministery, is a meer nullity.

* *Oportet nos baptismum de manu hominis non aliter suscipere, quam si ipse Christus propriis suis manibus nos baptizaret.* Luth.

Christus non baptizavit Joh. 4. 1. *Hæc fuit intentio Dominj, ne quispiam ideo se sanctius baptizatũ putaret, quod a ministro sanctiore baptizaretur.* Aug.

Though there was the matter and form of baptism in that of *Athanasius*, namely, a child baptizing other children; yet there wanting a lawfull instrument authorized to the work, the baptism is no baptism; and therefore in that case, such as were baptized by him were to be

The efficient cause is essential to the constitution of the effect, in some things.

Quid si verba Psittaco proferantur? Impurum os: Psittacus non loquitur sed garrit; non est verbum quod ab illa pronunciatur, λόγος enim est τῦ λογικῦ tantum.

rebaptized

ebaptized. I ſay then by a lawfull Miniſter, For abilities are not ſufficient to authorize any for the publick diſpenſing of the word ordinarily, unleſs they be proved and approved firſt, and ſo ſet apart to the work of the Miniſtery, 2 *Tim.* 3. 10. *Let theſe alſo firſt be proved, and then let them uſe the Office of a Deacon.* Mind the word *alſo*, (for there is much divinity in conjunctions as well as pronouns) which word implies that Miniſters are firſt to be tried, and ſo ſet apart to the work, (as appears by the 1, and 2 *verſes*, where he ſpeaks of a biſhop or Miniſter) *Acts* 13. 3. before they take that calling upon them.

Chriſt himſelf (that was better qualified for the Office of a Mediator, than all the Angels in heaven and men on earth, yet) durſt not undertake it till he was called as Aaron, *Heb.* 5 4. As the Father ſent me, ſaith Chriſt, ſo I ſend you; Chriſt had his Commiſſion from his father, as the Apoſtles had their Commiſſion from him.

No doubt but Butchers and others might have as much skill to kill the ſacrifice as the Prieſts had, but that was no warrant for them ſo to do.

Corah with his hundred and fifty Princes, famous in the congregation, men of renown, and (as it ſeems) well reputed of among the people; roſe up againſt Moſes and Aaron, ſaying, Ye take too much upon you, ſeeing all the Congregation is holy; making no diſtinction between Moſes, Aaron, and the * reſt of the Congregation. Therefore they uſurped the Prieſts office: But upon this the Lord

* Num 26. 10. *For a ſign*, they are for a ſign to all to this very day.

Lord appears, and makes such a distinction betwee
them and the Priests, as never was made before; fo
the earth opened her mout
and swallowed them up. Now
least any should pretend th
is an Old Testament * proo
the Apostle Jude tells you o
the like in the New Testa-
ment, They perished in the gainsaying of *Corah*, *Jud*
11. Whence observe,

First, there were in Jude's time such as denied th
office of the Ministery.

Secondly, the hand of God was signally on them.

As private men may no
publickly dispense the word,
in an ordinary way: so nei-
ther may they administer the
Seals. For to whom Christ
gave commission to preach, to
them gave he commission t
baptize, and to them onely, *Mat.* 28. *Go Ye and teach
all nations, baptizing them*, &c. *And lo I am with
you alwaies to the end of the world.* We have
(blessed be God) a command, and a promise of his
presence; they have no such command, and therefore
I verily believe they find little of the presence of God
in their administrations, either for conversion or o-
therwise; I am sure they cannot challenge much a
the hand of God; For *had I sent them* (saith the
Lord, Jer. 23.) *they should have profited this people,
had they stood in my councel, and not ran before they
were*

* *John* 10. *All that came before me* are *Thieves and Robbers.* Observe, he doth not say they were, but they are. God looks at such as Thieves and Robbers in hell to this very day, that ran before they were sent.

In some cases private men may; 1. In time of necessity, when there is no other means to be had. Or, 2. In times of Persecution, when the ordinary dore of enterance is shut; as appears in that instance of WALDUS *Rev.* 14. a Merchant of *Lyons.*

were ſent, (running away, as he ſaid, with the emp- cart) *they ſhould have turned them from their vil waies.*

As for our Pædobaptiſm, if it have nothing of Gods ppointment, neither adminiſtrator, matter, form, ght ſubject, nor end, ſurely God would not own it s he hath from heaven many a time and often.

Obj. Ananias, *Acts* 9. 10. *being a Diſciple, ba- tized.*

I anſwer, 1. He had a ſpecial command for the bapti- ing of *Paul*, let them ſhew the like president. Iud. 6. 20. *ffer thou.* Thus the command made it lawfull, which ithout a ſpecial command had been unlawfull.

Secondly, It appears by the Eccleſiaſtical Story, e was a Miniſter of Jeſus Chriſt, * and ſo indeed this word [Diſciple] in hebrew s put for a teacher.

* See Corn à Lap in Act 9. Firſt one of 70 Diſciples, afterwards fixed at *Damaſcus*.

Thus much for the third head.

Fourthly, It is the waſhing with water, in, or nto the name of the name of the Father, Son, and Holy Ghoſt. *Acts* 19. *v. When they heard this, they were baptized in the name of the* Lord Jeſus.

I will not deny but that there being an error in the oundation, there may be a rebaptization; it is very robable to ſome, that thoſe Diſciples were baptized of *Paul*, ſeeing that they were not baptized into the ame of the Holy Ghoſt.

1. They being asked whether they had received the Holy

Holy Ghost, * that is, the gifts of the Holy Ghost. They answered, they knew no whether there were an Holy Ghost or no; which words imply the existence or subsistence of the third Person in Trinitie.

* Though others take it in another sense, see *Joh* 7. 39 *The Holy Ghost was not yet* (given) is added to the text:

Ambrosius *sentit illos adulterino baptismate sub nomine baptismi Johannis, non tam tinctos quam sordidatos.*

See Mac. Musc. Zanch. Deodat. *Erg. Nihil est in verbis, cur non eque esse* Lucæ *ac* Pauli *verba existemus, nam quod ad particulas illas græcas attinet* μὲν & δὲ, *sæpius in Scriptura legitur et* μὲν *sine* δὲ *subsequente, et* δὲ *sine* μὲν *præcedente* Rom 3 2. and 10. 1. Col 2. 17. Luk 11. 39. Act. 11. ἀκούσαντες δὲ ταῦτα ἡσύχασαν, *et tamen* μὲν *non præcesserat.* Macc. Quere, whether many Administrators in these days, deny not the second and third persons in Trinity.

2. Those were Jews, now many of the Jews did not rightly understand the doctrine of the Trinity.

3. It appears by the question *Paul* propounds *ver.* 31. Unto what then were ye baptized? Now no man is baptized into the gifts of the Holy Ghost, but into the Holy Ghost himself.

4. If that new interpretation be admitted, there is a tautologie; for who doth not by the words going before (John *verilie baptized with the baptism of repentance, v.* 4.) understand that they were already baptized by John, *v.* 3.4. To what purpose then should he say in the 5 *v. When they heard this, they were baptized into the name of the Lord Iesus? Calvin* seeing the force of this Argument, saith, They were baptized with extraordinary gifts of the Holy ghost. But that is exprest in the words following, when *Paul* laid his hands on them.

5. That interpretation overthrows the grammatical sense of the words, and seems to render them void

of

of common ſenſe; for the words ſpoken by *Paul* to them, are in the ſecond perſon, whereas theſe words [*they were baptiz'd in the name of the Lord Jeſus*] are ſpoken in the third perſon; Therefore cannot be the words of *Paul* to them, but of *Luke* concerning them; elſe the Apoſtle would have ſaid [*when* ye *heard this*] and not as we have them [*when* they *heard this.*] Beſides it's ſomewhat harſh to make the people whom *John* baptized, and thoſe twelve Diſciples of *Epheſus* the ſame perſons: For the pronouns *they* and *they* in the 4 and 5 *verſes*, upon that ſuppoſition that both are *Paul's* words, cannot be underſtood but of the ſame perſons, (as is well alledged by ſome) Therefore theſe words [*when they heard this*] muſt be taken as the words of *Luke*, not of *Paul*; importing the baptiſm of theſe Diſciples upon the preaching of *Paul*, and not of *John*.

6. The Apoſtle, *Act.* 19. 4. doth plainly declare, That *John*, when he baptized, did ſay that they ſhould believe in him that ſhould come after him; which *Paul* interprets to be meant of Chriſt Jeſus. But if *John* had baptized in the name of the Lord Jeſus explicitly, why did not *Paul* ſay ſo, rather than to ſay that he baptized them, ſaying unto them, that they ſhould believe in him that ſhould come after him? Whoſoever therefore ſhall deſtroy the foundation, denying the Trinity and depraving the form of baptiſm, their baptiſm is invalid.

In this ſenſe ſome underſtand *Cyprian*, denying the baptiſm of ſuch hereticks which erred in Fundamentals.

Thus much of the Definition.

We paſs from the definition to the Arguments for Infant-baptiſm. The firſt Argument is taken from the command of Chriſt, *Go and diſciple all nations, baptizing them in the name of the Father* &c.

1. By nations is meant Men, Women and *Children*, which are a great part of nations, and muſt needs be included in the command; for when *David* exhorteth all people and nations to praiſe the Lord, he afterwards explains himſelf, *Young men and maidens, old men and children, let them praiſe the name of the Lord. Pſalm* 148. 11, 12, 13.

2. We know when the nation of the Jews were made Diſciples and circumciſed their Children alſo were made Diſciples, that is, ſuch as were admitted into Chriſt's School; for a child is accounted a ſcholar the firſt day of his admiſſion; and ſuch did Chriſt undertake to teach, *non quia docti erant ſed ut docti eſſent*; diſcipling being not of perſons already taught, but that they might be taught.

3. In the words of the text, all nations are oppoſed to that reſtriction of it to the Jews; the commiſſion of the Apoſtles being enlarged as to the gentiles; therefore Children are included in it, as they were formerly.

4. * God ſpeaks of nations univerſally, and gives no reſtraint, no determination or limitation unto any ſex or age; therefore all are included.

5. It's

* *Quicquid de univerſali aliquo univerſaliter dicitur, id de omnibus ſub iſto univerſali contentis dicitur. Vel, poſito toto generali, pars ejus negari non debet.*

5. It's a national diſpenſation, and from a national diſpenſation no intire ſpecies ever was exempted.

6. The * manner of the Jews was to baptize the Children of Jews and Proſelytes. *Ex.* 19. 8. *they were all baptized* or waſhed. Thus *Gen.* 35. 2. Jacob cauſed the women and children to be baptized; for baptiſm or waſhing among the Jews was a known Rite, ſolemnly uſed among them for the initiating of Jews and Proſelytes into the Covenant. Therefore the manner and form of baptiſm with the ſubject thereof, being well known to the Jews, they enquire not of John concerning thoſe things, *John* 1. 25, but onely queſtion his commiſſion. This Jewiſh cuſtom Chriſt turns into an Ordinance, that he might quietly uſher it into the world, not expreſsly mentioning the children, but including them in the general; the right of children to the Seal being granted, and not at all queſtioned by them.

* A ſtranger that is circumciſed (ſaith *Maimonides*) and not baptized, or that is baptized and not circumciſed, is not a Proſelyte till he be both circumciſed and baptized.

And in the Talmud (as Mr. *Lightfoot* obſerves) they baptize little ones by the appointment of the Conſiſtory. The hebrew gloſs upon the place ſaith, If he have not a father, and his mother bring the child to be Proſelyted, they baptize him, becauſe there is no Proſelyte without circumciſion and baptiſm.

Hence it is that a Jewiſh Proſelyte in *Arrianus* is called βεβαμμένος, *a baptiz'd perſon.*

Thus then I argue, Nations diſcipled are to be baptized, But the children of believers are a part of Nations diſcipled: Therefore they are to be baptized. *That they are called diſciples it ap-

* See *Mat.* 10. 42. *Mar.* 9. 41. Where theſe terms are confounded.

pears by *Acts* 15 10, *Why tempt ye God to put a yoke upon the neck of the disciples?* All they upon whose neck they would have layd this yoke are disciples. But they would have put this yoke of circumcision upon children: Therefore children in the sense of the Holy Ghost are here called disciples. Mind *v.* 1. *Except ye be circumcised after the manner of Moses ye cannot be saved*; those words, *after the manner of Moses*, include all Males whether young or old.

Act. 21.21. with *v.* 25. and 6. 14. Those Myriads or many-ten-thousands were *informed*, *That Paul taught the Jews among the Gentiles to forsake Moses, saying that they ought not to circumcise their children*; but the Elders tell him, *as touching the Gentiles that believe, we have written and concluded that they observe no such thing*, that is, that their children should be circumcised: for the relative (τοιοῦτον) must needs be referred to the 21 *verse*, where he mentions the circumcision of Children. Observe then he saith, *we have written and concluded*, which words refer to *Acts* 15 23, *The Apostles, Elders & Brethren send greetings to the Brethren which are of the Gentiles.* It appears that the question was concluded as concerning the Gentiles and their children, (and not the Jews children) called there *Disciples.* The Apostles and Elders wave the question as concerning the Jews children, for as yet the Jews were not able to bear it, *Acts* 6 14; but they determine that the Gentiles should not circumcise their children,

See *Act.* 21. 4, 5. *Finding disciples — they all brought us on our way, with Wives and children.* Where wives and children are included under the notion of Disciples.

children, or obſerve any of thoſe ceremonial Rites; ſave onely that they abſtain from things ſtrangled, and fornication, from things offered to idols, and from bloud. So that it is as clear as the Sun, that by Diſciples, *Acts* 15 10, children are meant.

2. Children are ſuch as do belong to Chriſt, therefore they are Diſciples of Chriſt; for to belong to Chriſt, and to be a Diſciple of Chriſt, is all one in ſcripture phraſe. *Mat.* 27 57 with *Mat.* 10 42, **Whoſoever ſhall give a cup of cold water to one of theſe little ones, &c.* Theſe are diſtinguiſhed from Prophets and righteous men, but called Diſciples.

* *Poculum aquæ frigidæ, quæ nullis expenſis eget, ſed facilè è paratibilis: frigidam aquam dixit, ut ne calefaciendi impenderit labrem.* Chryſ. *in* Mat. 10. *Nam in uſu et deliciis fuiſſe primum aquæ calidæ apud antiquos, non ſolum hæc* Chryſoſtomi, *ſed et aliorum teſtimonia indicant.* Pin. in Job.

3. They are ſuch as Chriſt undertakes to teach. *Iſa.* 54 13, *all thy children ſhall be taught of the Lord. Ier.* 31 34, *they ſhall all know me from the leſt to the greateſt*, that is young and old. This promiſe is applyed (*Iohn* 6 45.) unto the people of God in the new Teſtament, whom the Lord doth engage to teach and incline their hearts to believe in him.

Obj. It is ſaid, *Go teach* (*Mat.* 28) *and then baptize*, that is, ſay ſome, ſuch as are made Diſciples by the teaching of men.

Anſ. 1. We deny that it's neceſſary they ſhould be taught of men before they be baptized; *Paul* was not taught by man when he was baptized by *Ananias*; it's ſufficient to us that the Lord engages to teach us and our children.

2. In ſcripture we ſay there is no priority or poſteriority

In Scripturis non datur prius & posterius.

steriority; therefore from the priority simply the argument is not concluſive: But if they will argue hence, That they muſt firſt be taught by men; we retort *Mark* 1 4, *John did baptize in the wilderneſs, and preach the baptiſm of repentance*; where you ſee baptiſm is put before preaching.

3. * If we preciſely ſtick to the words, then women are excluded; for the word αὐτὸς is the maſculine gender.

*Matt. 28 19. πάντα τὰ ἔθνη βαπτίζοντες αὐτούς. The antecedent to αὐτὸς is ἔθνη, per Syntheſin. Thus *Romans* 9 24 v. κἀκείνη ἐξ. *Gall.* 4. 19. τεκνία μου ἐς πάλιν ὠδίνω. Col 2. 19. τῆς κεφαλῆς ἐξ οὗ. Caput ex quo Mat. 15. 4. παιδίον v. 6. ἵνα τὸν πατέρα. John 16. 13. τὸ πνεῦμα —— ἐκεῖνος. Which notes the perſonality of the holy Ghoſt.

4. For the adult, we ſay teaching ordinarily goes before the adminiſtration of the Seal; but not ſo in infants: It was ſufficient that *Abraham* was effectually taught, though his children were not as yet capable of inſtruction; notwithſtanding as he, ſo they were all admitted to the ſeal of circumciſion.

5. If the Lord had given a Commiſſion to the Apoſtles, ſaying, Go teach all nations, circumciſing them in the name of the Father; had this been inconſiſtent with Infant-Circumciſion? I ſay no, but if the Lord ſay, Go ye, diſciple all nations, baptizing them in the name of the Father, Son, and holy Ghoſt; why ſhould any imagin that Infants are excluded? This word μαθητεύω ſignifies properly to diſciple them, *q. d.* admit them into the ſchool of Chriſt; thus the word is conſtantly uſed in the new Teſtament, as in *Mat.* 27 57, ἐμαθήτευσε τῷ Ιησοῦ.

*He

**He was Jesus's disciple*, or he was disciple to him. Where we see plainly, That relative discipleship may be admitted of in scripture. *Acts* 14 21, εὐαγγελισαμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανὸς; *having evangelized that city, (that is, turned them into the mold of the Gospel) and discipled a competent number, they ordained Elders in every Church, v.* 23.

* Heb. 7. 11. —— *The people recieved the Law*, that is, were legalized, disciplined after a legal manner, νενομοθέτητο.

6. Making disciples being an aorist, hath the force of a future tense, and baptizing is of the present tense; therefore βαπτίζοντες seems to have the precedencie. μαθητεύσατε. Βαπτίζοντες.

7. Though (make disciples) be first in order of words yet not of things: For he doth not say, Go make disciples and baptize them; but make disciples baptizing them: As if he had said, By dedicating them to God in that Ordinance, they are made disciples of Christ.

8. If children be left out in this commission, it is because, 1. They are not named, and so women are excluded also, for they are not named, αὐτὸς being of the masculine gender. Or, 2. Because they are not capable of being taught, and so of being Disciples of Christ. But the contrary hath been proved, That they are taught by God, and after they are come out of their infancie, are capable of being taught of men.

The Second Argument.

Such children as are incovenanted, are to be sealed

with the initial seal of the Covenant: But the children of believing Parents, are incovenanted: Therefore, They are to be sealed with the initial seal of the Covenant.

Si rem concedant quæ major est, eur non signum quod minus est? In omni enim Sacramento signum, id quantum signum incomparabiliter, minus est quam Res ipsa. Luther. de cap. Bap.

The first Proposition is proved *Gen.* 17 7,9, *and I will establish my Covenant between me and thee, and thy seed after thee in their generations; for an everlasting Covenant, to be a God to thee and to thy seed after thee. Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations.* You see the Covenant is made by the Lord himself a ground of Circumcision. Now where we have a promise laid for the foundation of a duty, it is equivalent to any express command; seeing the will of God is as well known by promise or threatning, (*Jer.* 10 25) or necessary consequence, as by express command or example: Yea those words [*thou shalt keep my Covenant therefore*] extend to us also in the new Testament; but not as to circumcision, therefore to baptism. I would fain know whether by virtue of this covenant made with *Abraham*, the posterity of *Abraham* shall not be reinstated into that land? (*Mic.* 7 14,15 *Let them feed in* Bashan *and* Gilead *as in the days of old, and according to the days of thy coming out of Egypt will I shew unto him marvellous things.* Ver. 20, *Thou wilt perform thy truth to Iacob and thy mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*) If so, (as I shall shew hereafter more fully) then these words

words [*thou ſhalt keep my Covenant therefore*] can not be meant of circumciſion, (which was long ſince aboliſhed) but muſt needs be meant of baptiſm, which cometh inſtead thereof; ſeeing there is no other initial ſeal mentioned in the new Teſtament: Which ſeal of the Covenant, not onely the natural ſeed of *Abraham*, the Jews; but all his ſpiritual ſeed, the Gentiles, are bound to apply to their children by virtue of this command.

Had not circumciſion been ceremonial, and another ſign inſtituted inſtead thereof, no doubt it had been in force to this day. (As that of the Sabbath, what is moral in that command, remains; though that ſeventh day of reſt from the creation be aboliſhed, yet there is another ſeventh day inſtead thereof appointed, which is the firſt of the laſt ſeven, as the other was the laſt of the firſt.) This then is moral in that of circumciſion, That our faith is to be held forth and profeſſed to the world, by the dedication of our children to God. *Gen.* 17 12.

He that is eight days old ſhall be circumcized. This is no inſtitution of Circumciſion, (as is well obſerved by ſome) but a ſubſequent directory for the particular day.

Erg. *Exod.* 12, When he ſpeaks of the circumciſion of the children of Proſelytes, there is no day limited for the obſervance thereof.

The inſtitution it ſelf we find in *verſ.* 10, without any reſtriction to infancie in that latitude, as compriſing Males of any age, *omnis mas*, every male whether man or child ſhall be circumciſed. Thus the new Teſtament, *Gal.* 3 28, ἄρσεν καὶ θῆλυ, *male & female*; there

See Ainſworth. *Num.* 3, 47, 8. כָּל־זָכָר

there is no limitation of it, therefore it may as largely be taken as the word before mentioned, *Gen.* 17 10. We see then that the Covenant is still in force, and the command thereto annexed, *&c* That Infants should be sealed, onely the Seal of circumcision is turned into baptism.

Those males and females (*Gal.* 3 28) are equally privileged according to the tenor of *Abraham's* Covenant; for, saith the Apostle, we are all one in Christ Jesus, and if ye be Christ's then are ye *Abraham's* seed, and heirs according to the promise: But children are Christ's: *Erg. Abraham's* seed, and therefore consequently alike privileged with *Abraham's* children. Add to this the words of the Text, *Acts* 2. —— *And let every one of you be baptized, for the promise is to you* (Jews and Proselytes) *and your children.* This was the first open promulgation of the Covenant.

The Jews were so accustomed to that great personal promise [*I will be thy God, and the God of thy seed,*] as that there needed not any explanation of it; it being ordinarily put for the Covenant, and contrariwise the Covenant put for it. *Gal.* 3. 14, 17. *That the blessing of* Abraham *might come upon the Gentiles, that we might receive the promise of the spirit.* Thus *vers.* 17. *This I say therefore, that the Covenant which was confirmed of God in Christ before the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

Sometimes the Apostle useth the plural Number,

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This promiſe, ſaith the Apoſtle *Acts* 2, is to you and your children, and to the Gentiles (when called) and their children: To you Jews actually; (for they were not as yet cut off) and to the Gentiles intentionally, anſwering the call of the Goſpel.

As for that * interpretation of ſending Chriſt, which is given by ſome; we ſay, It's improper to ſay, the promiſe *is*, for it was already fulfilled; (though it was included in *Abraham's* Covenant) but as for remiſſion of ſins and pouring out the ſpirit on them and theirs, they are included in that great promiſe, [*I will be thy God and the God of thy ſeed.*] Thus the Apoſtle, *Gal.* 3 14. *That we might receive the promiſe of the ſpirit through faith.* This the Apoſtle had chiefly in his ey: For the giving of the *Meſſiah* was the great promiſe of the old Teſtament; as the giving of the ſpirit is the great promiſe of the new Teſtament. See *Luk.* 24. 49. *Acts* 1. 4, 5. and 2. 33. *Having received of the Father the promiſe of the holy Ghoſt.* Compare *Acts* 10. 47. and 11. 16. and 15. 8, 9. *Giving them the holy*

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* Mr. Tom his rev.

holy Ghoſt as he did unto us, and put no difference between us and them, purifying their hearts by faith. Which words ſhew you, that it's not meant onely of the extraordinary gifts, but of the ordinary gifts of ſanctification: By *ſpirit* then (*Act.* 2 37) he meaneth not ſo much, or ſolely, the extraordinary gifts of the ſpirit, as regenerating graces, with the degrees of them.

We have now proved the firſt Propoſition, namely, That ſuch as are in Covenant, are to be ſealed with the ſeal of the Covenant. It remains that we prove the ſecond, *ſc.* That Children are incovenanted. For the proof of which, mind well the words of the Text, *The promiſe is to you and to your Children.*

Obj. The promiſe runs to children when they are called.

Anſ. Calling in the Jews did not go before the Covenant, but followed after, as appears by *Act.* 3. 25. *Ye art the Children of the Covenant which God made with our Fathers, ſaying unto* Abraham, *and in thy ſeed ſhall all the families* (πατριαὶ τῆς γῆς, where children muſt of neceſſity be included, as the word imports) *of the earth be bleſſed.*

The promiſe was not made to their ſeed, becauſe they did believe; but ſome of their ſeed did believe becauſe they were under the promiſe: which promiſe reaches to ſpirituals as well as carnals, even to turn them from their iniquities.

To the Jew firſt and alſo to the Gentile was this promiſe made. The Jew before had a *jus ad rem*, but upon their repentance a *jus in re. Act.* 2 39. That being

ing ſuſpended till they came in, and then the promiſe runs clear without any interruption.

2. The Apoſtle ſheweth not onely that baptiſm cometh inſtead, but that it's adminiſtered on the ſame grounds, *ſc.* That God is our God and the God of our ſeed; we need not fear the ſeal is put to a blank; (becauſe no viſible faith appears) for here is a Covenant to which this ſeal of baptiſm is annexed, and the Covenant, I hope, none will ſay is a blank to which the name JEHOVAH is added, that gives being to all thoſe promiſes. Which name is ſo often repeated in *Jer.* 31, to ſhew that as he was known by that name when he brought them out of Egypt: So now much more in theſe later days, in bringing them out of all countries whether they are ſcattered.

3. An excluſion of their children would have exceedingly perplexed them, as is undeniably evident; they being conſcious to themſelves of that bitter curſe which was pronounced by them, [*his blood be upon us and our children.*]

4. *Act.* 2.41. They gladly received that word, namely, *the promiſe is to you and to your Children*, and therefore were baptized; by which it appears that they underſtood that their children were included in that Covenant. If then the Proſelytes upon the receiving of the word were circumciſed, they and their Children: then doubtleſs thoſe and their children were baptized on the ſame ground.

4. Chriſt came not to looſen the Law, much leſs the Pro- λῦσαι τὴν τέμνων ἐπαγγελίας τῶν πατέρων

pheſies

phesiesand promiſes of old made to believers. *Rom.* 15 8. *To confirm the promiſes made to our fathers.*

For he is not a God of the Jews only, but alſo of the Gentiles parents and children, as he was to the Jews. *Ro.* 2. 29

Becauſe this might be queſtioned, whether the Gentiles might be partakers with the Jews of the promiſes and their appertenances; therefore the Apoſtle doth abundantly labour to prove, by four ſeveral places of Scripture, That Chriſt is a miniſter of the Circumciſion, to confirm the promiſes made to the fathers; and that the Gentiles might glorifie God for his mercie held forth in the ſame promiſe. See *v.* 9, 11, 12. I do not remember any place of Scripture, where the Apoſtle doth bring ſo many proofs as he doth in this one place, ſhewing that the Gentiles have an intereſt in the promiſes made unto the Jews; that ſo he might remove all ſcruples, and drive the nale to the head, and clinch it faſt. For

First, If children in the new Teſtament had been left out, they had loſt by the coming of Chriſt.

Secondly, The grace of Chriſt had been ſtraighter in the new Teſtament than in the old.

Thirdly, Then what ground of hope had the parent to plead for his child? Or how may the child come in the name of his fathers God (which they were wont to do pleading the Covenant, if he have no intereſt to it as from his parents?

6. We have ſufficiently proved, That the Covenant runs in the natural line of believers, as to the outward adminiſtration of it; at leſt till it be cut off by

by parents or children, onely it is eſtabliſhed with *Iſaac*, and all ſuch as are true *Iſaacs*.

7. Except in relation to the Covenant in that place, *Act.* 2, there could be no occaſion of naming Children: For,

The Apoſtle might have ſaid, *The promiſe is to you, and thoſe that are afar off, even as many as the Lord ſhall call*, without putting in Children, but he lets them underſtand, That, notwithſtanding that bitter curſe, [*his bloud be upon us and upon our children*] they were not as yet diſcovenanted, though the ax lay (*viz Mat.* 3) at the root of the tree, ready to cut them off from *Abraham*, if they cloſed not with Chriſt.

8. That limitation to children when they are called, holds forth no more priviledge to the children of believers than to the children of Pagans; but how uncomfortable this doctrine is let the world judg.

9. Is not this ſtrange doctrine, That the faith of the parent ſhould ſet the child farther off from God? before they were near by the bloud of the Lord, but now afar off: In that very moment the parent believes not, the child is under a Covenant; in the next moment the parent believes (for regeneration is in an *inſtant as generation is) * *Generatio fit in inſtanti.* the child is diſcovenanted; how comes this ſudden change?

10. The Argument ſo put as formerly is alledged, is no Argument at all; for whether the parent repent or not repent, in caſe the children be called, the promiſe belongs to them. If a Landlord ſhould move

move his Tenant to give up his old Leaſe, (wherein the lives of his children are included, which alſo hath certain priviledges to him and his children) and to take a new one in which his childrens lives are left out, having no more priviledges than mere ſtrangers; could he rationally perſwade him to ſurrender up the old Leaſe or grant, and to take a new one from the benefit that may accrue to the Tenant by it, the lives of his children being left out in the Leaſe? And what force is there in this manner of arguing, judge ye. You and your children have been hetherto under a Covenant of grace; now in caſe you believe your children ſhall be discovenanted: but if hereafter they or any of the heathens ſhall believe, they ſhall be admitted into the Covenant, but their children ſhall be left out. Had this been of any force to perſwade them to enter into the way of the new Teſtament? Or to comfort poor ſouls, that doubtleſs were much troubled about that bitter curſe, *his blood be upon us and our children?* Would it not have disheartened them for ever, and made them ſtumble at that ſtumbling-ſtone?

Obj. This promiſe is meant of extraordinary gifts.

Anſ. This ſalve reacheth not the ſore; they were pricked and wounded in the very heart, and ſtood in need of comfort to ſupport their fainting ſpirits; of a God to pardon, a Chriſt to ſave, a Spirit to ſanctifie and comfort; therefore we may not limit the promiſe to thoſe extraordinary gifts: For what comfort had it been to them to tell them they ſhould

receive

receive the gift of Tongues and working miracles? when they hung over the chimnies of hell, (as I may ſo ſpeak) or the ſmoak of the damned, ready to be caſt into the everlaſting flames, for ought they knew, every moment.

2. It's to all that are a far off, to wit, Gentiles: Now all ſuch do not receive any ſuch extraordinary gifts, neither have they any ſuch promiſe; if ſo, none in theſe days (for ought I know) are effectually called.

To put an end to this Text obſerve theſe 3 things.

Firſt, The promiſes that are made to Parents are made to their children alſo; Children are under the ſame Covenant with their parents.

Secondly, A right to the promiſe is a ground of right to the Seal: Or, being in Covenant is the ground of being baptized; for to whom belongs the Covenant, to them belongs the Seal of the Covenant. *Fœderati ſunt ſignandi.*

Thirdly, * Upon the ſame ground that parents are baptized, their children may and muſt be baptized: (for there is the like reaſon for the one as for the other) But parents are baptized becauſe the promiſe is to them: Therefore the Children may and muſt be baptized on the ſame ground becauſe the promiſe is to them alſo. *q. d.* Ye Jews that now repent and believe, be ye baptized with your children; for the promiſe is to you and

* *Ad quos cauſa legis proxima & immediata pertinet, ad illos etiam lex illa pertinet.* Tom. Exer.

to your children. The duty of being baptized extends as far as the ground or reason of it: But that extends to Children: Therefore so doth the duty also.

WE come now to other Scriptures: For with this great scripture (*Act.* 2) the body of the scripture doth concurr. As *Gen* 17 7, and 28 4. *And give thee the blessing of* Abraham *to thee and thy seed after thee.* Compared with *Gal* 3 14, *That the blessing of* Abraham *might come upon the Gentiles.* This later text is explained by the former.

Abraham. *Nomina in futurum proposita nihil possunt in futurū promittere, sed quod nomen os Domini nominavit propheticum est futurorum.* Riv in Gen. 17 *Datum fuit nomen pro signo effectus futuri, ut quotiescunq; occurreret ei nomen suum, revocaret in memoriam dei promissionem.*

Nomen Abrahæ *mutatum ante institutionem circumcisionis, ut liquido constaret factum promissionis, non tantum ad unam gentem circumcisam, sed ad multas gentes pertinere.* Gat.

Lev. 26 42, *I will remember my Covenant with* Jacob, *and my Covenant with* Isaac *and with* Abraham. Observe how he ascends: He begins with *Jacob*, (*Esau* being cut off) from *Jacob* to *Isaac*, (*Ishmael* being cut off) from *Isaac* to *Abraham.* This will he do when they accept of the punishment of their iniquity, that is kiss the rod, and humble themselves under the mighty hand of God; because and because (for so the original renders it) they dispised his judgements. Then saith the Lord, *ver.* 45, *I will remember the Covenant of their Ancesters*; this promise relates to their last captivity, *ver.* 44. Compared with *Rom.* 11. 1, 25, 28.

Deut. 4 3, *If in thy later days thou return, he will not*

not forget the Covenant made with thy fathers. Verſe 37, *Becauſe he loved thy fathers therefore he choſe their ſeed after them. Cap.* 7, 8, 10, *ver.* 15, *Onely the Lord had a delight in thy fathers to love them, and he choſe their ſeed after them.* In which Text obſerve, That God did ſhew favor to the Children for the Parents ſake. *Deut.* 29 10, *Ye ſtand this day before the Lord, your little ones and the ſtranger that is in thy camp,——that thou ſhouldeſt enter into Covenant*, He ſpeaks to them all as one man. *Neither with you onely* (that is, you and your Children here preſent) *do I make this Covenant: but with him alſo that is not here this day*, (that is, the * Gentiles and their Children unborn intentionally.) *Deut.* 30 6, *I will circumciſe thy heart, and the heart of thy ſeed.* Compared with *ver.* 5, *I will multiply thee above thy fathers.* Which implies that this promiſe relates to their return out of their laſt captivity: *For this command which I command thee this day, is not hidden from thee neither is it far off.* This is a Goſpel-promiſe as appears by the Apoſtle *Paul, Rom.* 10 6, *The word of faith is nigh thee*; (a word of command and a word of promiſe being promiſcuouſly uſed in ſcripture phraſe.) *Pſalm* 111 11, compared with the 105 *Pſalm v.* 8. *He hath remembered his Covenant for ever, the word which he commanded to a thouſand generations. Pſalm* 37 25, *I have never ſeen the righteous forſaken, or their ſeed begging bread. Verſ.* 21, *He is ever merciful and lendeth, and his ſeed is bleſſed. Pſalm* 47 9, *The voluntary*

* Obſerve v. 13 *That he may be to thee a God as he hath ſworn to* Abraham.

luntary of the people were gathered to the people of the God of Abraham. *Pſalm* 86 16, *Save the ſon of thy handmaid. Pſalm* 116 16, *Truely I am thy ſervant and the ſon of thy handmaid*; it appears not what his father was, but it ſeems his mother was a good woman, this Covenant as from his mother he pleads with God. *Pſalm* 103 17, *But the mercie of the Lord is from everlaſting to everlaſting upon them that fear him, and his righteouſneſs*, (.1. the performance of the promiſes) *to childrens children. Pſal.* 102 28, *The children of thy ſervants ſhall continue, and their* * *ſeed ſhall be eſtabliſhed before thee.* This is a Goſpel-promiſe for the continuance of their Children in their former ſtate, as appears by the 17 *v. Thou art the ſame*, or, *thou art he*, (αὐτὸς) ſo interpreted and applyed to Chriſt, *Heb.* 1 10.

* Iſa. 66 22, Their ſeed ſhall continue before me.

Pſalm 112 2, *The generation of the upright ſhall be bleſſed.*

Eſa. 29 23, *But when he ſeeth his children the work of mine hands in the midſt of them, they ſhall ſanctify my name. Eſa.* 44 3, *I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offſpring*, that is, their ſons and daughters; according to that expreſſion *Eſaias* 22 24, *And they ſhall hang upon Him*, namely Chriſt, *the offſpring & the iſſue*, that is, their ſons and daughters. *Eſa.* * 49 22, *I will ſett up my ſtandard to the people, and they ſhall bring thy ſons in their arms, and thy daughters*

* נס *Significat ſignum, vexillum nauticum.* Matt. 24. Tunc apparebit [נס] *ſignum filij hominis.* Num. 26 10, *in ſignum. Hæc enim omnia illis in figurâ contigerunt.* Pag. Therefore by the *ſtandard* we may underſtand *baptiſm*, becauſe he ſaith, *They ſhall bring thy ſons in their arms.*

daughters ſhall be carryed upon their ſhoulders. Compared with *ver.* 25, *And I will ſave thy children.*

Eſa. 59 21, *My word and my ſpirit ſhall not depart out of the mouth of thy ſeed and of thy ſeeds ſeed for ever.* This promiſe ſhall be fulfilled in the later times, as appears by *Rom.* 11 27, *This is my Covenant with them when I ſhall take away their ſins.* Compared with the former verſe, *The redeemer ſhall come to* Syon, *and to them that turn from tranſgreſſion in* Jacob. And then he tells them, *This is my Covenant with them, ſaith the Lord*; which he explains in *ver.* 21, *My word and ſpirit ſhall not depart out of the mouth of thy ſeed nor ſeeds ſeed for ever.* From whence obſerve, That the vein of election ſhall run along in the loins of the ſeed of the elect, and their ſeeds ſeed for ever; for that Church ſhall never be dischurched.

Eſa. 61 9, *And their ſeed ſhall be known among the Gentiles, and their offſpring among the people. Eſa.* 65 23, *For they are the ſeed of the bleſſed of the Lord, and their offſpring with them.* This is a Goſpel-promiſe relating to the Jews. *Non laborabunt inaniter, nec gignent liberos ad conturbationem, nam ſemen benedictorum à Jehova erunt, & prognati eorum. Piſcat. They ſhall not bring forth children unto trouble,* (q.d.) their iſſue ſhall enjoy the like quiet and proſperous condition together with their parents, whereas formerly they were brought forth to the peſtilence and the ſword, *Hoſ.* 9 12, 13. The reaſon of this happineſs of their children is given in the 23 verſe, *For they are the ſeed of the bleſſed of the Lord, and their offſpring with them:* So that by offspring he muſt needs

intend their natural issue, which is brought in as a medium to prove the former proposition, namely, That they shall not bring forth children unto trouble, or, εἰς κατάραν, *LXX. i. e.* to a curse. To say this is meant of the seed is improper, for it's all one as if the Prophet had said, They are the elect of the blessed of the Lord, and the elect with them; which is not sense.

Jer. 30 20, *Their children also shall be as aforetime, and their Church shall be established before me:* see the Hebr. This is a new Testament promise grounded on Christ, (who *engaged his heart to draw near to God, ver.* 21.) which shall be fulfilled in the later days. Then shall such as have scrupled this truth (*ver* 24.) consider it; for *God will then be the God of all the families of* Israel, *Ier* 31 1, that is, parents and children.

If their children shall be as of old, doubtless as they were Church-members visibly owned by God in the old, so shall they be still in the new Testament: But to limit this text to their civil state onely, seems to be clear against the scope and purpose of the holy Ghost in these words, which is to shew the glorious and blessed condition of that Church. *Ier.* 32 39, *That they may fear me for ever, for the good of them and their* children *after them.* This prophesy is applicable to the Jews converted, *ver* 37, and is an implicit promise suitable to that of the V. Commandment, [*that thou mayest prolong thy days.*] Compared with *Eph.* 6 1. And so interpreted by the Apostle.

Ez. 16 21, *Thou hast slain my children whom thou hast*

haſt born to me, (for we are neither born nor reborn to our ſelves) God owns them for his own though their parents were Idolaters.

Ez. 36 11, *I will ſettle you after your old eſtates, and will do better for you than at your beginnings*, Or as ſome read it, *I will beſtow benefits upon you more than at the firſt.* Then doubtleſs their children were not left out.

Ez. 47 14, *Ye ſhall inherit it one as well as another, yea, ſaith the Lord, the ſtrangers with their children ſhall have inheritance with the children of* Iſrael *in that land of Canaan*, verſ. 22. This is a Goſpel-promiſe as appears by many arguments which I could produce; the land being but a type of the Church or heaven, in which children ſhare with their parents.

Hoſ. 14 8, *They that dwell under thy ſhadow ſhall return.* This muſt needs include the children, which ſhall be made good, eſpecially to the Jews, upon their laſt return.

Obj. Theſe promiſes are made to the Jews, and can not properly be applied to the Gentiles with their Children.

Anſ. They were made in Chriſt, in whom all the promiſes are *yea*, that is, affirmed; and *amen*, that is, confirmed to us Gentiles.

2. * They are ſo interpreted, *Act.* 15.16, 17. *Hoſ.* 2 23, compared with *Rom.* 9.24,

* See *Glaſ. Amos* 9 12, *Ut poſſideant reſiduum Edomi.* Junius את per cum vertit; *ut hæreditas ſint cum reliquijs Edomi, & omnibus gentibus quæ vocantur de nomine meo.* 1. *Ut non tantum Judæi, verùm etiam gentes reliquæ communi cum illis hæreditate perfruantur.* LXX *pro* ירשו *poſſidebunt, legerunt* ידרשו *requirent; unde illud* ἵνα ἐκζητήσωσιν, *pro* ארם *legerunt* אדם *homo; unde illud* τῶν ἀνθρώπων, *& addiderunt vocem* κύριον.

25. *Hoſ.* 12 4, *He found him in* Bethel *and there he ſpake with us* : So that the promiſes made unto Jacob are applicable unto us alſo. Hence it is that all the people of God (*Gal.* 6 16) are called the Iſrael of God.

If any ſhall ſay, That children in the old Teſtament were ceremonially holy : The Apoſtle anſwers 1 *Pet.* 2 9, writing to the twelve tribes ſcattered (*Jam.* 1.1) they and their children were an holy nation

Add to all theſe ſcriptures *Exod.* 20 5, *Shewing mercie unto thouſands of them that love me and keep my commandments.* I hope none will ſay that the moral law or the promiſes thereunto belonging are aboliſhed. Here is a promiſe made to thoſe that worſhip God in the beauties of holineſs, I mean in the purity of his ordinances; to ſuch and their ſeed doth the Lord extend mercie. (which is a fruit of the Covenant of grace not of works) The like phraſe we have in *Timothy*, *Keep this command to the coming of Chriſt*, that is, if thou ſhouldeſt live ſo long : So if the world ſhould continue to a thouſand generations, (which I ſuppoſe not, for *Mat.* 1 thoſe three 14 generations took up a great part of the time from *Abraham* to Chriſt) God will make good his word to them, if they cut not off the entail of the promiſes.

Obj. * This is meant to thoſe children that love

Matt. 1. *Abraham* is brought in as the firſt explicit Covenanter, to whom the promiſe was made; which runs along in the natural line to Chriſt, taking effect in ſome of his ſeed in every generation. But leaſt this ſhould be thought to be a typical Covenant aboliſhed in Chriſt, whereas *Matthew* deſcends from *Abraham* to Chriſt, *Luke* aſcends from Chriſt to *Adam*; to ſhew us that the Covenant extends to all believing Gentiles as well as Jews, even to all the Sons of *Adam*.

* When Princes offend their favorites are beaten : So when Parents tranſgreſs their children are puniſhed,

love the Lord, and the contrary threatning to those Children which imitate their fathers vices.

Anſ. 1. * If the command be ſo underſtood, then is there no pretence for children to complain, *The fathers have eaten ſour grapes and the childrens teeth are ſet on edge*; if God did puniſh children onely for imitating their parents vices.

* Exod. 34. 7. *Utrumq́, abſolutè ponitur, Qui cuſtodis miſericordiam in millia, & qui reddis iniquitatem patrum filijs ac nepotibus.* Rivet. Shewing mercie unto thouſands, but viſiting the ſins of the parents upon the children to the third and fourth generation: The words are put abſolutely, without reſtraining them to thoſe that love or hate him, becauſe they relate to the parents; ſo that doubtleſs the child may ſuffer temporal puniſhment for the fathers ſins, as being a part of the father; but not eternal. *Ezek* 18.

2. If he ſpake of children hating God as their fathers, why might he not have ſaid, Viſiting the iniquitie of the fathers upon the children unto a thouſand generatons, as well as to the third or fourth?

3. If the words be ſo underſtood, then is the force of the compariſon loſt; for he extolls his mercie above his juſtice, ſaying, *Viſiting the iniquities of the fathers upon the children unto the third and fourth generation*, but, *Shewing mercie to thouſands*: For the attributes of God are equal, ἀπλῶς non ἀναλογικῶς.

4. What force were there in this dehortation; You parents take heed of idolatry, for if your children to the third or fourth generation committ idolatry, I will puniſh them? It is not to be imagined, that the wiſdom of the father ſhould argue thus irrationally: For ſo he ſhould puniſh not ſo much the ſin of the father as the ſins of the children.

Let none ſay theſe are old Teſtament proofs, (intrenching

trenching upon the prophetical office of Christ) as if that which was written were not written for our learning; or as if Christ were not sent to confirm the promises made to the Fathers. *Rom.* 15.

We thought much that the Papists should make void and unlord the second Commandment, and the Bishops the fourth; but what shall we say to those that wave the old Testament, unless it be in such places which seemingly make for their own opinion; these have the leprosy in their heads, and therefore are altogether unclean: For doth not *Moses* expound Christ, and doth not Christ send the Jews to *Moses* for instruction? *Ioh.*5 46, *Luk* 16 31.

Let us come to the new Testament, (though we say there is no more inconveniency upon supposing of children in the new Testament to be in the Covenant than formerly; therefore to reject Infants now, is to condemn the wisdom of God in admitting them in the old) and hear what the Spirit saith unto the Churches; *Matt.* 22 32, compared with *Ex.* 3 6, *I am the God of* Abraham, *the God of* Isaac, *and the God of* Jacob. The Lord makes mention of this Covenant made with our fathers; for then he was about to bring them out of the land of *Egypt*; wherein he failed not, but made good his word to a day, though the promise was made four hundred and thirty years before, *Ex.* 12 42. It is a night much to be observed, wherein the Lord brought them out of the land of *Egypt*; if he had deferred to make good his promise but till the next day, he had (that I may so say) forfeited his bond. *Luk.* 1 54, *He hath*

holpen

holpen his ſervant Iſrael *in remembrance of his mercie, as he ſpake to our fathers, to* Abraham *and his ſeed for ever. q. d.* God in giving Chriſt remembered his Covenant with *Abraham. V.* 72, *To perform the mercie promiſed to our forefathers* and to remember his holy Covenant. Verſ.* 2, compared with the 76, *And thou Child ſhalt be called the Prophet of the Higheſt.* He brings in the child here, *q. d.* Behold the Covenant is made good to *Abraham* in this Child. *Zacharias* (who was both deaf and dumb, as the word ſignifies and as it appears by the context, for they made ſigns unto him how they would have him called) I ſay, *Zacharias* triumphs in this, and magnifies Gods glorious grace, ſaying, *As he ſpake by the mouth of all the Prophets*; as if all the Prophets had but one mouth, being unanimous in their interpretation of the Covenant, *v.* 70, which Covenant was made not onely with *Abraham*, but with the fathers and their children; and ſhall we have a mouth to ſpeak or a heart to think contrary to the ſenſe and meaning of all the holy Prophets, which have been ever ſince the world began? Far be it from us, yea for ever far be it from us, that pretend we have the mind of Chriſt.

* ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν. i. e. *To ſhew mercie to our fathers*; the fathers are the objects of this favour. But what is this mercie and favour? The words following tell you, *To remember his holy Covenant.*

Act. 3 21, διὰ στόματος πάντων τῶν προφητῶν, *By the mouth of all the Prophets.*

Luke 19 9, *Salvation to thy houſe*, ſaith Chriſt to *Zacheus*, or here is a covenant of grace for thee and thy children; but mind how he alters the perſon,

For

For as much as he also is a son of Abraham; as if he would have standers-by, yea all to take notice, That though *Zacheus* was an eminent sinner and a Gentile: yet upon his conversion he and his children were included in the Covenant. *Gal* 4 28, *Now we brethren, as* Isaac *was, are the children of promise*; *Isaac* when an Infant was a child of promise, and so considered when that promise was made; which promise was confirmed to him and to his posterity: *We* then, saith the Apostle, (I and you *Galatians* with your brethren) *are children of the promise as* Isaac. This is the sense of the holy Ghost; But as then he that was born after the flesh, did persecute him that was after the spirit: so it is now. There were then such as were born after the flesh, that is, the natural seed, who in course of nature came from *Abraham*: So is there now a fleshly seed of *believers.

Gal. 2 15, Naturâ Judęi.] *Non intelligit naturaliter esse immunes à corruptelâ humani generis, sed quia promissio hæreditariam benedictionem faciebat, ideò naturale vocatur hoc bonum.* Calv. in Gal.

* Rom. 11. 28. Dilecti propter Patres.] *Non quod dilectioni causam dederint, sed quoniam ab illis propagata fuerat dei gratia ad posteros, secundùm pacti formam* [*Ero deus tuus & seminis tui.*] Cal.

If then there remains in the bosom of the Church children born after the flesh, then is there the priviledge of Birth-holiness still remaining, seeing as it was then, so it is now.

Rom. 11. Children with parents were broken off from the Covenant; therefore they were under it. Yea, They with their parents at length shall be engrafted in again, as we shall shew hereafter.

Eph. 3. 8. *That the Gentiles* (that is, parents and children)

children) *should be partakers of his promise*, namely that grand promise, I will be thy God and the God of thy seed; of which promise they are not partakers if so great a part of the Gentiles be excluded.

Add to all these Scriptures that of the 1 *Cor.* 7 14. *Else were your children unclean but now are they holy*: the question was not whether the marriage were lawful, but whether they might lawfully live together, the one being a believer the other not. (therefore to plead the unbelieving fornicator is sanctified by the believing whore, is improper; for the question was concerning man and wife, whereof the one was a believer, whether those might lawfully live together.) This question was propounded to *Paul* being grounded on that Text in *Ezra* 10, or 1 *Cor.* 5, as is supposed by some.

Paul answers, *Let not the believing husband put away the unbelieving wife, nor the believing wife her unbelieving husband; for the unbelieving husband is sanctified in the believing wife*, & è contrà, *else were your children unclean, but now are they holy.* Sanctified, that is say some, they may lawfully converse together as man and wife, else your children were illegitimate. I have put the Argument as far as any of that opinion have put it, but the words will not bear that sense; for Sanctification is never in all the Book of God used in that sense, and why should we admit of it here? We must * interpret Scripture by Scripture, which is the safest way of interpretation; for there is nothing hard in one place, but usually is explained

* Neh. 8. *Dabant sensum Scripturarum per Scripturas.*

explained in another. *Every creature* (saith the Apostle, 1 *Tim.* 4. 5.) *is* * *sanctified by the word of God and prayer.* Here it signifies not onely lawful but an holy use: and so it is taken in this 1 *Cor.* 7. But in the sense of some, the Pagans lawful relations & enjoyments are sanctified to them, which to assert is very absurd; for he onely which useth all for God hath all things sanctified to him; therefore by the holiness of children the Apostle means fœderal holiness, according to Scripture phrase, *Ezra* 9, *The holy seed have mingled themselves with the people of the Lands.* To say the holy seed, that is, the legitimate seed, would imply that all those children of the heathens were bastards.

* The difference between sanctified and holy is this, the one signifies a relative Act, the other an holiness in State.

Nihil hic erit difficultatis si sanctitatem intelligas nihil aliud esse quam Spiritualem generis nobilitatem, & eam quidem non propriam naturæ, sed quæ ex fœdere manabat. Cal. in Rom 11.16.

Dan. 11 28, *He shall have indignation against the holy Covenant*, that is, against parents with their children incovenanted.

2. The Apostle speaks to the priviledge of a believer which he had not before, [*now are they holy*;] a priviledge, we know, is a peculiar benefit, appropriate to some, not common to all: but this is common to all the heathens, well known to them, much more to the Corinthians, that their children were legitimate.

But according to their sense they may live together, for their children are as holy as the children of heathens.

3. If we say by Sanctification is meant a lawful use, the Argument is a mere trifling, (*idem per idem*) for the question was, whether they

they might lawfully live together? Yea, saith the Apostle, they may; for the unbelieving husband is sanctifyed in the believing wife, *q d.* They may live together, for they may live together.

Obj. The unbelieving wife is said to be sanctified as well as her Children.

Ans. She is said to be sanctified by him or in him, but not so as to be made fœderally holy, but onely sanctified to his use as all the creatures are; for sanctification is a word of relation used with reference to persons, but the word, holy, in the 1 *Cor.* 7, signifies an holiness of state, but, saith the Apostle, they are *holy*.

Thus we have abundantly proved the minor proposition, namely, That the Children of believers are incovenanted, therefore we conclude, That the Seal of the Covenant belongs to them.

O then! You that are spiritual, that have the testimony of Jesus, which is the spirit of Prophesy, so as to understand the Propheſies; consider what I have said, and the Lord give you understanding in all things. We are compassed (as you see) round about with a cloud of witnesses, Now the Lord grant we be not like the Egyptians, looking at the darksom part of the cloud, (as many do) and not the lightsom part; but that this cloud may be as a cloud by day, and as a pillar of fire by night (even in that night that is coming fast upon us, the shadows of

It was one and the same cloud (*Exod.* 14 23) which was light to the Israelites and darkness to the Egyptians: Even so one and the same scripture to some is dark, and to others full of light; because they have not the light within to see the light without. *John* 11.

of the evening growing very long) to guid us in the Truth as it is in Jesus.

Obj. Circumcision was no seal of Rightousness to *Abraham's* posterity.

Ans. *Look to the rock (Esa.51) whence ye are hewen. q d.* Consider what mercies I shewed to *Abraham*, the same mercy may you expect to your selves.

Promises made to believers as believers, belong to all believers; for it's a sure rule *à quatenus ad omne valet consequentia*, from a thing as such, the consequence availeth to all. Thus the Apostle, *Heb.* 13 5, applies that of *Deut.* 31 8, *He will not fail thee nor forsake thee.* That promise was made not to *Joshua* but to the body of the Children of *Israel*, as appears by the *LXX* translation; for as it's applyed to *Joshua* it hath but one negative, but when applyed to the body of Israel, *verse* 8, it hath four negatives, to which the Apostle adds a fift, *No I will not leave thee, no I will not in no wise forsake thee.* The Lord being willing more abundantly to confirm our faith adds five denials, because he saw what doubting hearts we had.

Promises made to the Jews as Saints, are made to all; therefore the Gospel-Church is called *Sion*, and *Jerusalem* hath the Jews names put upon it, because those promises belong to it. See LXX. οὐκ ἀνήσω σε οὐδ᾽ μὴ ἐγκαταλίπω σε. Heb. 13. 5. οὐ μή σε ἀνῶ οὐδ᾽ οὐ μή σε ἐγκαταλίπω.

So much for the first Proposition, *&c.* That promises made to believers as believers, belong to all believers; but this [*I will be thy God and the God of thy seed*] was made to *Abraham* as a believer; therefore to all believers: Whereof Circumcision was a seal

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in the old Teſtament, as Baptiſm in the new. *Rom.* 4 11, Circumciſion is called a ſeal of the rightouſneſs of faith, which he had being uncircumciſed, that ſo he might become the father of all thoſe that believe, though not circumciſed; for *Abraham* was called the father of them that believe, becauſe he was the firſt father that received this bleſſing, which was a bleſſing upon parents and children; for he received it not onely for himſelf, but for them alſo, that is, he received it as a father, and ſo it is conveyed to us at this day. Mr *Cart.*

2. The promiſe was made to *Abraham* and to his natural ſeed, walking in the ſteps of his faith; How elſe reaſons the Apoſtle from the example of *Abraham?* The promiſe was given to *Abraham* through faith, therefore 't is yours through faith, *v.* 13, 16, 17.

3. How makes he *Abraham* the father of believers in both people, if the Covenant was not eſtabliſhed on him as a father for his children of both people? *v.* 17, *who is the father of us all, before him* whom he believed.* God hath honored *Abraham*'s faith, that in reſpect thereof he hath made him like himſelf, *ſc.* a father, not of this or that nation, but univerſally of all, amongſt all nations that believe.

* κατέναντι Θεῦ, *Ad inſtar dei*, or, *Ex adverſo dei*, after the example of God. *Exemplar enim ex adverſo opponimus.*

4. This promiſe [*I will be thy God and the God of thy ſeed*] was not peculiar to *Abraham*, as appears by the ſcope of the Apoſtle, *Rom.* 4, which is to ſhew how *we* are juſtified, and not *Abraham* onely; for fathers and children are juſtified in the ſame man-

ner; but *Abraham* was justified by faith and not by Circumcision, though therein was sealed the remission of sins.

The Apostle brings in *Abraham* as an eminent believer, and the father of the faithful (for he was the first explicit covenanter) as a rule to all believers; *for the first in every kind is the rule of all the rest; and concludes *ver.* 23, *It is written not for his sake alone that it was imputed to him, but us also to whom it shall be imputed, if we believe*: So that Circumcision was either a seal of rightousness obtained, or rightousness offered, therefore a seal to parents and children if they believe; the like may I say of baptism which comes instead of circumcision, and is the seal of *Abraham*'s Covenant. *Gal.* 3 29 *Te are* Abraham's *seed, and heirs according to the tenor of the promise*, which runs to him and his.

* *Primum in unoquoq; genere est regula reliquorum.*

Apostolus probaturus Gentiles unà cum Judæis esse Abrahæ *filios, in hanc formam loquitur*, Abraham fide justificatus fuit in præputio. Calv.

5. The Covenant is the same, therefore the parties included in the Covenant specifically, must be the same, else it's not the same Covenant; and therefore as before, so now children are included.

That it's the same for substance, it appears by the Apostle, *Gal.* 3. 8, 28, *The Scripture foreseeing that God would justifie the heathen, preached the Gospel before unto* Abraham. I hope none will say we have another Gospel, or a Gospel besides this Gospel: The Apostle doubles the phrase to shew them he speaks deliberately

Gal. 3, That Covenant was confirmed in Christ, therefore a Gospel-Covenant, *in Χριστον*, towards Christ, *q. d.* It had respect to Christ.

berately, as pondering what he ſaid, *If any man bring another Goſpel*, &c *Gal.* 1.

Brethren do we look for new Scriptures, or a new Goſpel to ſave us? Is not the faith (that is, the Doctrine of faith) delivered once and for ever, as a perpetual rule? Is not God one and the ſame though we be changeable and at odds with him, *Gal.* 3 20? Is not Chriſt yeſterday, and to day, and for ever the ſame, *Heb.* 13 8? Was this once an evangelical promiſe [*I will be thy God,*] and is it not ſo ſtill? And if that be evangelical, (as is confeſſed) ſhall we deny the later [*I will be the God of thy ſeed*] to be evangelical alſo?

6. If the command of teaching our children which God gave to *Abraham*, belong unto us, then the promiſe made to him and his belongs to us alſo; for the promiſe is the ground of the duty, and the duty is the means of the performance of the promiſe. *Gen.* 18 19, *For I know him, that he will command his Children, and his houſehold after him, and they ſhall keep the way of the Lord to do juſtice and judgment, that the Lord may bring upon* Abraham *that which he hath ſpoken of him.*

7. Chriſt came not λυσαι τὸν νόμον to looſen or ſlacken the Law, much leſs the propheſies or promiſes, but rather to confirm them made unto the fathers, *Rom.* 15 8; that is not onely to the Jews but alſo the Gentiles; and becauſe the incorporating of the Gentiles was a great myſtery, (*i.e*) a divine hidden ſecret to the Jews, the Apoſtle quotes * four places of

Hence Miniſters may learn in doubtful things to be more copious in proofs.

Scripture to evince that great controverted Truth, *&c.* That the Gentiles should be incorporated into one and the same body with the Jews.

8. Why should it be conceived that the Covenant of Grace should run in a different course from all other of Gods Covenants? God made a Covenant with *Phineas*, did it not reach his posterity, *Num.* 5? So with *David*, *Psalm* 89 28. And did not that extend to his posterity also? Did God ever make a Covenant with any, wherein the children were not comprehended? In the first place where this Covenant is mentioned it runs thus, *To thee and thy seed*, *Gen.* 15 18, 8, which was ratified by the dividing of an heifer of three years old.

* Mr. *Patient* saith, That Covenant with the Priests was a Covenant of works. Observe there is a vein of error runs through his whole Discourse.

9. Gentiles are ingrafted into the same olive tree, and made partakers of the fatness thereof, that is, the ordinances, promises and their appertenances; the root was *Abraham* and the holy ancestors; the bodie of the tree the Church; the branches particular members, whereof Infants were a great part. Observe three things, 1. That Children were in the Covenant, this cannot be denied. 2. They with their parents were broken off, and therefore may plead with their Mother as an harlot, *Hos.* 2. 3. They with their parents are to be ingrafted in again into the olive tree of the visible Church of Christ.

10. Where is that great Statute repealed, or that *Magna Charta* vacated and made void, [*I will be thy God and the God of thy seed?*] Was not this one

one of the greateſt promiſes of the old Teſtament, greater than which could not be? The promiſe in the 17 of *Geneſis* is greater than that in the 22.

τὰ μέγιστα ἐπαγγέλματα, Exceeding great, nay the greateſt promiſes. 2 Pet. 1. 4.

For the Father was greater than Chriſt as Mediator, and therefore doubtleſs that was chiefly in the Apoſtles ey. This promiſe was confirmed by many and ſundry ways, πολυμερῶς, by piecemeals or parcels, *Heb.* 1. 1. yet one and the ſame Covenant gradually revealed to *Abraham*, as he walked more exactly with God; The glorious diſcovery of the Covenant was reſerved to Chriſts time; for the farther the times were from Chriſts coming the leſs light they had, but the nearer they came to Chriſt the more fully was that Covenant diſcovered, as appears from *Dan.* 9. to whom the Angel reveals the time of Chriſt's ſuffering; and ſo doubtleſs when Chriſt ſhall more glorioufly appear in his Kingdom upon the calling of the Jews, then ſhall the Ark of the Covenant be ſeen in the Temple, *Rev.* 11. 19. But the Covenant was confirmed [κεκυρωμένη] to *Abraham* 1. By Sacrifices, *Gen.* 15. 18. (being not mentioned before.) 2. By the Sacrament of Circumciſion, *Cap.* 17. 3. By an oath, *Cap.* 22. Yea it was confirmed by God in Chriſt: (therefore muſt needs be of grace.) *Gal.* 31. 7. 1. By the death of Chriſt. 2. By the merits of Chriſt. 3. By the preaching of Chriſt and his Apoſtles, *Dan.* 9. *He ſhall confirm the Covenant for one week*, (which was ſpent in the confirmation thereof) for

Christ preached * three years and a half, and the Apostles three years and a half or thereabouts before the Jews were discovenanted; the ceremonies *de jure* did cease at his death, with all the sacrifices, (when the vail was rent asunder) but the Covenant was not made null, till they voluntarily and obstinately rejected the Lord Christ.

* Usually the work of a Minister for conversion is done as to the old standers in 7 years.

This Covenant [*I will be thy God*] was before the Law, and therefore was not made void by the Law, and the ceremonies annexed thereunto, *Gal.* 3. 14, 15. *That the blessing of* Abraham *might come upon the Gentiles*, which blessing extends to fathers and children.

Brethren, saith the Apostle, *I speak after the manner of men*, Though it were but a mans Covenant, if it be confirmed (as this was) no man disanulleth or addeth thereunto; who then shall dare to disanull Gods Covenant made to *Abraham* and Christ mystical, that is, the whole visible Church, as we see clearly in the body of the Jews to whom the external administration of the Covenant did appertain; if there be any force in the Arguments of the Antipedobaptists pleading for the spiritual seed onely, the like might have been pleaded against all the carnal seed of *Abraham*, as the Lord pleads *Psal.* 50, *What hast thou to do to take my Covenant into thy mouth?*

And yet even the Children of such had a right unto Circumcision, though their parents were suspended from the Passover, as being Children under *Abraham*'s Covenant.

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The 11 Argument is taken from the abſurdities that will follow from the contrary tenent.

1. If Children be excluded then the Covenant is not the ſame, ſeeing the perſons engaging are not the ſame.

2. Then are the Children of believers no more priviledged than the Children of heathens; for even the Children of heathens (when called) have an intereſt in the Covenant and Seal, as well as the Children of believers.

3. Then are no Children in a viſible way of ſalvation, *Eph.* 2. 12, and *without hope*; and therefore *Rachel* may weep for her Children becauſe they are not. There was a great Lamentation in Iſrael when one tribe was cut off, but have not all the Churches in the world cauſe bitterly to lament, That two parts of three are cut off from the Covenant of Grace?

4. Then are Children loſers by Chriſts coming in the fleſh (as hath been already proved) for before they were in the * Covenant, but now discovenanted, ſo ſhould they be in a worſe condition in the new Teſtament than they were in the old: yea then was the firſt *Adam* more prevalent to damn, than the ſecond to ſave; for had he ſtood, we with our Children had ſtood; but though parents in the ſecond *Adam* ſtand, yet their Children are caſhiered before they have done any thing to discovenant themſelves.

* A baptized Jew having one Infant born before the abrogation of Circumciſion, and another after; might look at the former as a member, but the later without hope as a heathen; or elſe on that elder as a heathen to day, who was a member yeſterday.

5. Then ſhould the grace of God be more large in the times of the old Teſtament than in the new; but the Apoſtle tells us Chriſt is a ſurety of a better Teſtament, *Heb.* 7. 22. *eſtabliſhed upon better promiſes, Heb.* 8. 6. *Ex.* 26. 9. compared with *Ex.* 36. 9. The five curtains on the one ſide of the Tabernacle, and five on the other ſide were of one ſize, and made up one Tabernacle, *Ex.* 26. 6. theſe were coupled together by loops that the Tabernacle might be one, *ver.* 11. And what are thoſe two curtains but the Church of the Jews and Gentiles making up one Tabernacle, that is, one Church of God? Theſe are of an equal ſize, that is equally priviledged, and all of them by bonds and ſinews (that is the bond of the Covenant and the grace of the Spirit) coupled and united together. *Col.* 2. 19. *Ex.* 20. 37. If then that Covenant did extend to the Jews Children as a part of the Tabernacle, then alſo muſt it of neceſſity extend to the Children of the Gentiles which make up the other part of the Tabernacle, and ſo both make one. *Eph.* 2. 14.

Ez. 47. 14. *And ye ſhall inherit it one as well as another.*] They are all to ſhare alike in the diviſion of that land, which did ſignify, That *Æquale eſt omnium fidelium jus in poſſeſſione hæreditatis cœleſtis, partes enim æquales dantur omnibus expreſſa voluntate dei, non inæquales ut à Moſe & Joſua qui diſtribuerant terram juxta multitudinem hominum.* Polan.

6 If Children have no intereſt in that Covenant [*I will be thy God and the God of thy ſeed*] then have they no intereſt in the Mediator of that Covenant, nor any part in Chriſts mediation, which is limited to them that are under the Covenant, *Heb.* 9. 15, 12, 24. If ſo, then not ſaved; for, tell me I beſeech you,

are

are any ſaved or brought out of the pit wherein is no water of comfort, but by the bloud of the everlaſting Covenant? *Zach.* 9. Are not we and ours bound up in that as in a bundle of life? 2 *Sam.* 23.

Obj. The Covenant of Circumciſion was not a Covenant of grace and life, but a Covenant of works by virtue of which the land of *Canaan* was given to *Abraham* and his ſeed.

Anſ. Here is a palpable miſtake, as appears clearly by *Neh.*9.8 *Thou foundeſt his heart* faithful *before thee, and madeſt a Covenant with him, to give the land of Canaan to his ſeed, and haſt performed thy words, for thou art righteous.* What can be more plain than this, that the land of Canaan was not given him conſidered as a working but as a believing *Abraham*? But becauſe the main ſtreſs of the Arguments of the Antipędobaptiſts lies here, (for they do confeſs and publickly have affirmed, That if that Covenant made with *Abraham* were a Covenant of grace, there is no queſtion but that the ſeal of baptiſm muſt be annexed) therefore I ſhall be the more copious in ſhewing you that the land of Canaan was not given by a Covenant of works, but by a Covenant of grace. For,

1. God doth engage to be his God, and the God of his ſeed; which implies more than a temporal bleſſing, for it's as much as if he had ſaid.

Firſt,

I will viſibly own thy ſeed in the world, above all the people under heaven, whereupon he ſets up his Tabernacle and erects his Church amongſt them

them: he gives them his word and ordinances, he hath not dealt ſo with any nation, ſaith the Pſalmiſt, yea he vouchſafeth his own preſence and that in a glorious manner.

Secondly, When he ſaith, *I will give thee the land of Canaan*, and, *I will be thy God*, his meaning is, I will give them a viſible ſubſiſtance in the world; thus he made good his word to *Abraham*, who had the uſe of that land though not by way of inheritance; the promiſe lay ſo warm and ſo near his heart and did ſo glow upon his ſpirit, as that by faith he enjoyed it as his own. (as it is with many a gracious ſpirit in theſe days, that expects the fulfilling of many glorious promiſes.) For faith is the ſubſtance of things hoped for, and giveth being to ſuch things as have no being themſelves.

Thirdly, If they take me for their God, I will be their God, and give unto them the (τὰ ὅσια) the holy things of *David*, *Eſa.* 55. 5. *Matt.* 22. *He is not the God of the dead but of the living*, that is applied to the reſurrection.

2. Canaan it ſelf was not given as a mere temporal bleſſing, but as a type and pledge of ſpiritual and eternal bleſſings. Therefore,

Firſt, It was called the land of *Emmanuel*, *Eſ.* 8.

Secondly, Hence it's made a great part of the glory of that land, that it flowed with milk and honey, even the ordinances of God ſweeter than the honey and the honeycomb, or dropping honey; this phraſe *Ezekiel* goes over and over again, *flowing with milk & honey*

Mell ſtillante, the life-honey. Pſal. 19.

which

which is the glory of all lands. Ezek. 20. 6.

3. Canaan was a type of the Church, and of the ſtate of glory. *Heb.* 4 1, he ſpeaks of another Reſt after they were entered into that Reſt. *Heb.* 11. If they had reſted in that land, God would have been aſhamed to own them as Children; but now they deſire a better Country (ſaith the Apoſtle) therefore God is not aſhamed to be called their God. Hence it was that the Lord loved that land above all other lands in the world; and in that, *Jeruſalem*; and in *Jeruſalem*, *Sion*; (*he loved the gates of* Sion *more than all the dwellings of* Jacob, *Pſal.* 87.) in *Sion*, the Temple; and in the Temple, the Holy-of-holies. „ The nearer any thing comes to God, the more he loves it.

If ſpirituals and eternals were not promiſed to the Fathers, then were they not by faith apprehended; for that which is not promiſed, by faith cannot be apprehended.

4. *Gal.* 3. laſt. *Then are ye Abraham's ſeed and heirs according to promiſe, not of an earthly Canaan, but an heavenly.* For the Galatians had nothing to do with that of Canaan.

5. Hence it was that *Moſes* was ſo deſirous to ſee that good land, that goodly Mountain, and *Lebanon*; his mouth runs over (he was ſo taken with it) repeating it again and again; which prayer the Lord heard as in reference to the end, *ſc.* to ſee the land, but not in the way and means as he deſired. *Go up to Mount* Piſgah *and view the land*, ſaith the Lord to many a ſaint, yea and to many a reprobate that ſhall never ſet foot upon that bleſſed land.

6. Hence it was that they were ſo ambitious to have

have their bones carried out of other lands into that land. Thus *Jacob* and *Joseph*.

7. Upon this account it was, that *Esau* was branded with a black coal of infamy to all eternity, That he rejected this land; that so as oft as he heard his name, he might remember upon what terms he sold his birth-right. *Esau* who is *Edom*, *Gen.* 36. 1, 8. *Edom*, *v.* 19. who is *Edom*, and why so? because that for a little (red-red, that is) red pottage, he sold his birth-right; his interest in the promises, ordinances, heaven, Christ, whose land that was; and when he had sold it he went away from the presence of the Lord to Mount *Seir*, being not at all troubled for what he had done, *&c.* that he had discovenanted himself and his.

8. *Gal.* 4. *Mount Sinai in Arabia.*] Why should *Paul* make mention of the situation of that Mountain (when as there was none of the Galatians as might be supposed ignorant of it) but that there did lie a mystery in the situation of Sinai; to wit, that it was without the * borders of the promised land, which did shadow out that heavenly Country to which we are brought, not by the old covenant of works but by the new Covenant of grace; of that Covenant of works as it was taken by the carnal Israelites, doth the Apostle speak of, in *Gal.* 4. But in *Deut.* 29. 1. you have another Covenant made with Israel

* *Fœdus de quo nunc agitur, & modum legis complectitur & finem illius, nimirum Evangelium Christi; locus hujus fœderis notabilis est, in terra* Moab, *vel in parte hæreditatis vel in aditu hæreditariæ terræ* Canaan; *agitur in ingressu terræ de fine hujus habitationis terrena admonentur duci ipsos ad præstolationem redemptionis; ne vel limitem ipsum sine fide calcantes inquinarent.* Cocceius.

Israel in the land of *Moab*, besides the Covenant which he made with them in *Horeb*. See *Deut.* 32. 8.

9. The giving of this land is made a sign of Gods love to Jacob, *Mal.* 1. 2. *I have loved thee, saith the Lord, yet ye say, Wherein hast thou loved us? Was not* Esau Jacob's *brother? yet I loved* Jacob *and hated* Esau. If the giving of the land had not been a sign of his love, the Apostle had not alledged those two examples to purpose, *Rom.* 9. Which was to shew who were the Children of God, and who not, for, *Canaanæa privatio etiam rejectionis a salute symbolum.*

Mali Idumæi è sedibus fide ejecti nunquam reditari. Glass. Mal. 1. 1, 2.

Arg. 3. Circumcision was a seal of the rightousness of faith either had or offered, *Rom.* 4. It was a seal of the rightousness of faith with Infants that believe not; that look what rightousness the faith of a believer layd hold on, Circumcision was a seal of that rightousness, *Rom.* 4. 11. Therefore a seal of life tendered to the seed of *Abraham*: For what it was to *Abraham*, the same was it to all his seed that did lay hold on this Covenant. If any failed and fell short thereof, their destruction was of themselves, because they sought rightousness by the works of the Law, and not by faith in this Covenant of grace. We must not pry into the decrees of God, to find out the reasons of eternal election and reprobation; Secret things belong to God, things revealed to us and to our Children. *Deut* 29 last. But if we look into the execution of that decree of reprobation, we shall

shall find the ground of it from our selves, who wilfully reject the offers and tenders of grace. *Rom.* 9. 32.

Fourthly, It is one and the same Covenant, *Gen.* 17. 7. and throughout, this is mentioned 13 times in that chapter, So *Psal.* 105. 8. *The Covenant he made with* Abraham *and* Isaac, *and confirmed the same to* Jacob *for a law, v.* 10. *Gen.* 17. 2, to the 7. There are promises more particularly applied to *Abraham*, in which all his seed did share: For what ever promises are made to any, are made directly or indirectly to the whole body; being all yea and amen in Christ; and therefore collaterally may be applied to us; as, That God would multiply his seed both natural and spiritual, and make him a father of many nations, (as the Apostle interprets that Text, *Rom.* 4) and do not we share in that promise? *Gen.* 7. 7, 19. *I will be thy God and the God of thy seed, I will establish my Covenant between me thee, and thy seed after thee.* He speaks of it as one and the same Covenant throughout, and not as two Covenants, as some fondly do imagin.

Fifthly, That women are enabled to conceive, bear and bring forth, and that their children are provided for, 't is of grace.

1. Women, if believers, are saved by grace in child-bearing, διὰ τῆς τεκνογονίας, *i.* (in it,) as a way though dangerous; (by it,) as a means to further their salvation.

2. Children are given by grace to the righteous, *Gen.* 33. 5. *These are the Children which God of his grace*

grace hath given me : So the multiplying of Children is an act of grace, 1 *Chron.* 28. 23. *Deut.* 33. 24. *Let* Aſher *be bleſſed with Children*; *Act.* 7. 8. *He gave him the Covenant of Circumciſion, and ſo* Abraham *begat* Iſaac; yea ſo great a mercie is it, that it engaged the heart of *Enoch* to walk with God 300 years after he begat *Methuſalah*, *Gen.* 5. 22. Thus *Abraham* walked with God after he received the promiſe for the multiplying of his ſeed, *Gen.* 13. which is to be underſtood literally, (*Deut.* 10. laſt) as well as ſpiritually.

3. The proviſion the Lord maketh for ſuch Children, is a fruit of the Covenant of grace; for God is the God of the whole man, as our Savior reaſoneth, therefore not onely of the ſoul but of the body alſo; who by Covenant binds himſelf to provide for both. How ſweet is it to a gracious ſoul to ſee all things diſpenſed to him, not onely by a providence but alſo by promiſe; and to ſee the Throne of God compaſſed about with the rainbow of his Covenant, for ſo I underſtand it, *Rev.* 4. 3 : So that all his diſpenſations did paſs through this rainbow; whether they be afflictions, (which to the rightous are an appendix to the Covenant 2 *Sam.* 7.) or temporal, ſpiritual and eternal mercies; all theſe come ſwimming to us in the bloud of Chriſt. *Iiſdem nixarimur ex quibus conſtamus.*

Sixtly, It had been little comfort to *Abraham* and his ſeed to have had onely a temporal portion ſealed to them. Others of his Children were before the Children of promiſe for outwards, *Theſe* (ſaith the

the Text) *are the Kings that reigned in the land of Edom, before there reigned any King over the children of* Israel, *Gen.* 36.31. 1 *Chron.* 1. 43. But what is all this? yea what is that vaſt Turkiſh empire, but as a crum given to a dog, as *Luther* ſpeaks? Doubtleſs if *Abraham* had ſo underſtood the Lord, he would have ſaid, (as once *Luther* did to the Duke of Saxony, who offered him a great gratuity) *Non ſic ſatiabor Domine*, I will not be ſo put off, this, Lord, ſhall not ſuffice me.

Seventhly, The bondmen born in *Abraham's* houſe had no inheritance in the land of Canaan, yet were circumciſed; yea *Abraham's* ſeed for the ſpace of 430 years enjoyed it not; therefore Circumciſion was not ſolely a ſeal of the land of Canaan; for all thoſe had no right unto it: ſo *Abraham* in his poſterity enjoyed it not for that ſpace.

Eighthly, The Apoſtle determines (* *Eph.* 2.12.) upon their uncircumciſion, that they were without God in the world, *v* 11, *Remember that at that time ye were Gentiles, who were called uncircumciſion; that at that time ye were ſtrangers to the Covenant of promiſe.* Hence that phraſe, *They dy the deaths of the uncircumciſed*, he ſaith not [death] but [deaths] as ſignifying not onely their corporal, but their ſpiritual and eternal deaths. *Ezek.* 32. 25, 26. and 28. 10.

* *Quum Deus ſacramenta gratiis ſuis adjungere ſoleat, ex eo quod ſacramento privati erant, colligit; neq; gratiæ ipſos fuiſſe participes, non eſt quidem perpetuum argumentum, valet tamen quantum ad ordinariam dei diſpenſationem.*
Calv. in Eph.

Ninthly, When the Lord renews the Covenant for that land of Canaan, (mark well) the Lord did not

not reinſtate them into that land after their return from Babylon, nor will he bring them back out of their laſt captivity into that land, but by that gracious Covenant. *Jer.* 3. 19. *How ſhall I put thee among my Children, and give thee the pleaſant land? Thou ſhalt call me father and ſhalt not depart from me.* Some ſay the Covenant of Circumciſion is to be underſtood as everlaſting as Canaan and the poſſeſſion thereof; which was untill Chriſt's coming who was the ſubſtance thereof, it being a typical Covenant; but it's as clear as the ſun, That that land is promiſed to them in the later times upon their general Call; for into that land muſt they return and fight with (the ſons of Greece *Zac.*9.13 *i.e*) the Turk and his adherents.

Gen. 17. 2. [ואתנה] And I will freely give my Covenant: So *Galat* 3.

Ezek. 20. 37. *I will bring them into the bond of the Covenant. v.* 12, *There ſhall the houſe of Iſrael even all of them* in the land *ſerve me.* This relates to their laſt return, *Rom.* 11. 26. *So all Iſrael ſhall be ſaved,* that is, the body of the 12 Tribes. Thus *Ezek.* 36. 24. *I will gather you out of all Countries, and bring you into your own land, then will I ſprinkle clean water upon you, and ye ſhall dwell in the land that I gave to your fathers. v.* 28. *And ye ſhall be my people and I will be your God:* Yea (ſaith the Text) *not for your ſakes do I this,* (*v.* 22 & 32) *ſaith the Lord God, be it known unto you. q.d.* You muſt not expect that land by a Covenant of works, as *Moſes* again and again minds the Iſraelites, *Deut.* 9. 4. *Say not for my righteouſneſs hath the Lord brought me to*

poſſeſs this land v. 5, 6, 7. And adds this memento, for fear Iſrael ſhould forget it, *Remember and forget not how thou provokedſt the Lord in the wilderneſs.*

Will any then for ever ſay for the future, That the land of Canaan was given to *Abrahams'* ſeed by a Covenant of works? I wonder at the confidence of ſome, who ſtrongly affirm (διαβεβαιῶνται, 1 *Tim* 1. 7.) that which they are wholely ignorant of. Surely they were hard beſtead when forced to fly to this diſtinction to avoid the force of that Argument taken from *Abraham's* Covenant; But alas! There are many that are enemies to the Croſs of Chriſt, (as *Paul* ſaith, *Phil.* 3. 18) *of whom I tell you weeping.* I deſire to bemoan the ſad condition of ſuch; for a ſpirit of deluſion is gone forth into the world to deceive the nations; God having given Satan a commiſſion (or rather a permiſſion) judicially to harden, not onely carnal Goſpellers, but ſome of his own dear people; and this is the ſoreſt judgment that I know, that lies upon this nation this day.

Tenthly, That Covenant was Goſpel, therefore not a fleſhly carnal Covenant, *Gal.* 3. 8. *The Scripture foreſeeing that God would juſtify the heathen through faith, preached before the Goſpel unto* Abraham. *Gen.* 12. *Saying, in thee ſhall all Nations be bleſſed. cap.* 22. He ſaith *(in thy ſeed)* but from that time (namely, *Gen.* 22.) to the coming out of *Ægypt*, (viz. *Exod.* 12. 41.) was not * four hundred and

Gal. 3. 18. God gave the inheritance by promiſe, κεχάρισται See *Gen.* 17. נתנה

* Nay ſcarſe 390. neither can the words *Gal.* 3. be referred to the firſt promiſe *Gen.* 12 For there was no κύρωσις or confirmation mentioned before *Gen.*

and thirty years: Therefore it must be referred to this 15 chapter or to the 17. But it's not much material to which place of the two you referr it, seeing that it's one and the same Covenant; But more fully explained accordingly as *Abraham* walked with God, *cap.* 12, when God calls them out of his country, he bids him go for himself, and tells him, *v.* 3, he will bless him, and that in him all nations shall be blessed; upon this *Abraham* departed and comes into this land, where the Lord appears to him (*cap.* 12.7.) and saith, Unto thy seed will I give this land, (he had not told him that before) after this there was a great famin in that land, which was no small tryal to *Abraham*'s faith, that coming out of such a fertil soil as *Chaldea* was, he should be put to such straits, and forced to travel to *Ægypt* for food, where he sojourns awhile, and thence returns to the land whence he came; there God appears to him again, upon that self-denying act; (*ca.*13.7.) *Abraham* takes notice that the Canaanite dwelt in the land, and therefore yields to his brother *Lot*; who made choice of the fattest soil, as intending rather to feed his flocks than to feed souls; but the Lord again appears to *Abraham*, (*cap.* 13.4.) saying, All this land will I give. he enlargeth his charter, and lets him know he shall be no loser by him; upon another act of self-denyal (least the King of *Sodom* should say, He had made *Abraham* rich) the Lord again appears to him (*cap.* 15.1.) saying, *I am thy exceeding great re-*

1518. Where it was confirmed by sacrifice, after by the sacrament of Circumcision; lastly, by an oath. *cap.* 22.

Leclerc.
It 's *Dativus commodi.*

ward, the Lord leaves himſelf in pawn (that I may ſo ſay) till he had made good his promiſe to him; But in *cap.* 17. 22. he more fully explains the Covenant.

Eleventhly, The V. Commandment is not carnal, though it have a temporal promiſe annexed to it; *Eph.* 6. 3. *Children obey your parents, that it may be well with you, and that ye may live long on the earth*: Surely none will ſay but that children are bound to obey their parents under the Goſpel, as well as the Jews were under the Law, notwithſtanding that motive; Is there not the like reaſon for the Covenant? May it not be ſpiritual though the Lord engage to *Abraham* and his ſeed to give them that temporal land of Canaan? and ſhall we ſay this Covenant is a temporal and a carnal Covenant? hath not godlineſs the promiſe of this life and that which is to come? They might as well have ſaid the ten Commandments belong not to us, becauſe (*Deut.* 5.) they are enforced with this conſideration [*which brought thee out of the land of Ægypt*;] though in a ſpiritual ſenſe that may be applyed to us, as literally to the Jews.

Deut. 5. 16. Ut prolongent dies] Poteſt verbum accipi impersonaliter, *prolongent*, pro eo quod eſt prolongentur. Junius.

Twelfthly, *Abraham* was heir of the world by virtue of the Covenant of grace, and ſurely Canaan was included in that promiſe, as being a little world in the great world. *Rom.* 4. 13. *The promiſe that he ſhould be heir of the world was not through the Law, but through the righteouſneſs of faith*: Where you ſee it's plainly oppoſed to the Covenant of works.

Thirteenthly,

Thirteenthly, From the abſurdities that will follow hereupon; for then ſo many particular promiſes, ſo many Covenants; whereas a Covenant is but a bundle of promiſes ſolemnly ſealed and confirmed.

The Papiſts having excluded the ſecond Commandment, divide the tenth into two; whereas they might as well make eight of it, as firſt, Thou ſhalt not covet thy neighbors houſe. 2. Thou ſhalt not covet thy neighbors wife. 3. Thou ſhalt not covet thy neighbors field. 4. Nor his man ſervant. 5. Nor his maid ſervant. 6. Nor his ox. 7. Nor his aſs. 8. Nor any thing that is his,

Such as will *deficere in neceſſariis*, will *abundare in ſuperfluis*; they are defective in the ſecond Command, therefore they ſuperabound in the X; whereas the text mentions but one Commandment, as *Moſes* one Covenant throughout ch. 17.

As they divide the Commandments: ſo others divide the Covenant; [*I will be thy God,*] This they make a new Covenant or a Covenant of grace. *Gen.* 17 to 6. and from 7. to 14. *And to thy ſeed will I give this land*, a Covenant of works: they grant the former to be the new Covenant or Covenant of grace and why not the later? [*I will be the God of thy ſeed, &c.*] but they might as well according to all the particular articles in the Covenant multiply the Covenant into ſeveral ſpecies, making every promiſe a Covenant and ſo many, promiſes ſo many Covenants.

Fourteenthly, If Circumciſion was a ſeal of the Covenant of works, then the ſeed of *Abraham* had no ſeal to the Covenant of grace at all, for they ſay that relates to the land of Canaan which they hold to

be given to the posterity of *Abraham* by a Covenant of works whereof Circumcision was a seal. If this be granted, then was the Lord wanting to his people; for did they not stand in need of a seal of the righteousnes of faith as well as *Abraham*, & much more? *Abraham* though strong in faith was sore put to it, as appears by the story, being willing to sit down well contented with *Ismael*, not having obtained the promised seed: Yea (*cap*, 16. 3.) the holy Ghost seems to imply that he doubted ten years; therefore he used unlawful means to obtain issue, going in to *Hagar*. Did *Abraham* stand in need of strengthening and did not his seed much more? Had he a seal annexed to the promise, and had not his seed the like? or did God ever make a Covenant with his people, and not seal it? Hath any a just title to an inheritance, and not a right to the seals and conveyances? or had any ever a right to the Covenant of grace that had not an external right at least to the seal?

Fifteenthly, Here is not onely an *Husteronproteron*, (for thus *Abraham* is first under the Covenant of grace and then of works long after) but at the same time under both Covenants, contrary to *Rom.* 6. 14.

Sixtenthly, The Covenant of works admits of no repentance or mercy, therefore cannot be renewed, but this doth. *Deut.* 4. 7, 12, 13.

Seventeenthly, That Covenant was sealed with bloud, (for the letting out of the bloud did signifie the shedding of the bloud of Christ) therefore it was not a Covenant of works: Again it 's to thee and thy

thy ſeed after thee, in their generations for *ever*; *Gen.* 17. 10,11. *Pſal.* 105. 8. *He gave that land for an everlaſting Covenant, even to a thouſand generations.* Now from *Abraham* to Chriſt there was but 42 generations, and therefore that Covenant ceaſed not when Chriſt came in the fleſh, as ſome ſay. *Jer.* 25. 5. *Eſa.* 24. 5. *Num.* 25. 13. *Ex.* 3. 15. *I am the God of* Abraham, *the God of* Iſaac, *the God of* Jacob, *this is my name for ever, this is my memorial to all generations.*

Mtp. p. 43. The *ever* of the Law is to be underſtood of the time of the Goſpel-ſtate, if theſe words [to you and your ſeed in their generations] be put in. *At negatur.*

Eighteenthly, If Circumciſion were onely a ſeal ſignifying, That God would give the ſeed of *Abraham* the land of Canaan, what need was there of this ſeal after they were poſſeſſed of the land?

Obj. The ſubject matter of the Covenant is, That they ſhould be circumciſed; but in that, all the works of the Law are included.

Anſ. Rom. 2. 25. *Act.* 15. Circumciſion profiteth if thou keep the Law, ſaith the Apoſtle, on Gods part it was a ſeal of all the gracious promiſes, if on their part they did perform the condition, which was, to walk in obedience to his Commandments; but it did not profit them if they kept not the Law: as baptiſm now availeth not if men lead an evil life. The Apoſtle ſpeaks not by way of ſuppoſition, as of a thing impoſſible to be done, but as ſuppoſing it a thing poſſible evangelically to be done.

If he had ſpoken of the perfect keeping of the law legally, (which is impoſſible) then all profitable uſe

is denyed to Circumcision; but he would not so much detract from that holy institution of God, as to denie all profitable use thereof. Circumcision indeed did bind them to keep the whole law perfectly, but it did profit them if there were an endeavor and a care in them to keep it, though imperfectly.

Cap. 3. 1. *What priviledg then hath the Jew? what benefit then is there of Circumcision, if the Jews were not justified by Circumcision?* Here are two queries, the Apostle answers to the first, *Much every way, but chiefly that to them were committed the oracles of God*; that is, all the prophetical writings, prophesies and promises, *&c*, These were committed to them, *non ut alienæ rei depositum*; but as their own proper treasure, if they had hearts to make use thereof: For the Covenant was made with all the seed of *Abraham*: many indeed lost the benefit of it, not because they were not comprehended in it; but because of their unbelief, which deprived them of the benefit thereof: yet this unbelief could not make the faith of God, that is, the promise, of none effect; for though some did not believe, yet others did; not all but some, did not believe; for God hath ordained, That as he keepeth truth in his promises: So there should be always some in the Church which should believe them. Thus (*Rom.* 9. 7.) the Apostle sheweth that all the seed of *Abraham* are not the elect seed; but doth not shew, That they were not under the outward administration of the Covenant, as appears from the 4 *verse*, for of that Covenant *Paul* speaks not. But if onely the elect and faithful

be

be admitted to the Covenant, as to the outward administration thereof: then is there no ſubject left for the ordinance of baptiſm; for how ſhall we know who is elect and who not? It's therefore far better to give the ſeal to the 99 which are not the elect, than to paſs by one to whom it juſtly belongs.

Thus much in anſwer to the firſt querie, *Rom.* 3. 3: To the ſecond querie the Apoſtle anſwers, That *Abraham* was not juſtified by Circumciſion, which the carnal Jew together with the works of the law reſted in, as appears by moſt of *Paul's* Epiſtles, *Rom.* 2, *Gal.* 5. 2. They not well underſtanding the tenor of the Covenant of grace, did look at it with a carnal ey, as a Covenant of works; therefore Circumciſion was urged as neceſſary to ſalvation, *Acts* 15. 1. And in this ſenſe the yoke put upon the diſciples, was ſuch a yoke as that neither they nor their fathers were ever able to bear. It's not to be imagined that the Lord would impoſe any ſuch intollerable yoke of circumciſion as ſome conceive the meaning of the place to be, (for *his yoke is eaſy*, *Mat.* 11. 28. and *his commandments are not grievous*, 1 *John* 5.) misconſtruing the Lords meaning, and cleaving to the works of the Law; for which cauſe the Jews were cut off, *Rom.* 9. 32. comp. *Hoſ.* 4. 5. (*I will cut off thy mother*) —— *becauſe they ſought righteouſneſs by the works of the Law, and not by faith in* Abraham's *Covenant*, which included Chriſt in the womb thereof. For Circumciſion was a ſeal of the remiſſion of ſins; or, as the Apoſtle calls it, a ſeal of

Paul purpoſely deferred the anſwer to the 2 querie, to this place; becauſe in this place it received the fitteſt anſwer.

of the rightouſneſs of the faith; which they had, or which was tendered unto them.

Obj. Jer. 11. 3. *Curſed be the man that obeyeth not the words of this Covenant,* (*Gal.* 3.) *which Covenant I commanded your fathers when I brought them out of the land of* Ægypt. This Covenant was a Covenant of works.

Anſ. Mind the words following, [*which Covenant I commanded your fathers when I brought them out of the land of* Ægypt] was this *Abraham*'s Covenant? was not this Covenant delivered on Mount *Sinai* 430 years after? for the breach of which they are here threatned. That the Law was taken by the Jews for a Covenant of works, is not denied, *Gal.* 4. *Rom.* 4. But that is diſtinct from *Abraham*'s Covenant.

2. Let me tell you, As ſome pictures, if you look on them on this ſide, they reſemble the king or queen; on the other ſide another party: So that Covenant conſidered largely, as that whole doctrine delivered on Mount *Sinai*, with the prefaces and promiſes, and all things that may be reduced to it; ſo it's a Covenant of grace, as appears from *Hag.* 2. 6. *According to the word that I covenanted with you when I brought you out of the land of* Ægypt, *ſo my ſpirit remaineth among you*; now they received not the ſpirit, ſaith the Apoſtle, by the works of the Law, but by the hearing of faith, *Gal.* 3. 2. that

Sum vobiſcum, dicit Jehovah, את הדבר *Cum verbo quo pepigeram vobiſcum exeuntibus vobis ex Ægypto, et cum ſpiritu meo in vobis.* Jun. *Verba* (quo pepigeram) *explicant in quo & propter quem vos acceptos habueram, & receperam in fœdus.* Cal. lib. 3. cap. 9.

Fac hoc et vives, vive et fac hoc.

is, not by a Covenant of works, but by a Covenant of grace: But considered as an abstracted rule of righteousness; so it's a Covenant of works. Thus the Gospel taken largely, hath precepts and threatnings annexed, yea a bitter curse, (the Lord keep us from Gospel-curses!) *Mar.* 16. 16. *He that believeth not shall be damned*; but strictly taken't is put for the glad tidings of a Savior.

3. That the Law was delivered with evangelical purposes, cannot be denyed; for *Christ is the end of the Law*, *Rom.* 10. 4. When *Moses* saw that they had broken the Covenant, (though they had engaged, *all this will we do*, relying on their own strength) he breaks the tables, to let them see that God would break Covenant with them; therefore he is not blamed by the holy Ghost for so doing, *Act.* 7. At that time the Lord said unto him, Take thou the tables which thou brakest, and put them in the Ark; signifying that Christ must keep Covenant with us and for us, else we shall never keep touch with God.

4. Those words [*obey my voice, and do according to all that I command you, so shall you be my people and I will be your God*] if compared with the like Scriptures, appear to be the condition of the Covenant of grace, *Exod.* 19. 5. *Now therefore if you will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be to me a Kingdom of Priests and an holy nation.* Which is applied to them in the times of the Gospel

Segullah signifieth the peculiar treasure of Kings.

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Fac hoc et vives, vive et fac hoc.

is, not by a Covenant of works, but by a Covenant of grace: But considered as an abstracted rule of righteousness; so it's a Covenant of works. Thus the Gospel taken largely, hath precepts and threatnings annexed, yea a bitter curse, (the Lord keep us from Gospel-curses!) *Mar.* 16. 16. *He that believeth not shall be damned*; but strictly taken't is put for the glad tidings of a Savior.

3. That the Law was delivered with evangelical purposes, cannot be denyed; for *Christ is the end of the Law*, *Rom.* 10. 4. When *Moses* saw that they had broken the Covenant, (though they had engaged, *all this will we do*, relying on their own strength) he breaks the tables, to let them see that God would break Covenant with them; therefore he is not blamed by the holy Ghost for so doing, *Act.* 7. At that time the Lord said unto him, Take thou the tables which thou brakest, and put them in the Ark; signifying that Christ must keep Covenant with us and for us, else we shall never keep touch with God.

4. Those words [*obey my voice, and do according to all that I command you, so shall you be my people and I will be your God*] if compared with the like Scriptures, appear to be the condition of the Covenant of grace, *Exod.* 19. 5. *Now therefore if you will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be to me a Kingdom of Priests and an holy nation.* Which is applied to them in the times of the Gospel

Segullah signifieth the peculiar treasure of Kings.

ſpel, 1 *Pet.* 2. 9. when all thoſe types and ceremonies were aboliſhed. and they not under a Covenant of works but a Covenant of grace. *Rom.* 6. 14. Thus *Lev.* 26. 3. *If ye will keep my ſtatutes, v.* 9. *then will I eſtabliſh my Covenant with you, v.* 12. *and I will walk among you and be your God.* Compared with 2 *Cor.* 6. 16. *I will dwell in them and walk in them, and will be their God.* To thoſe ſcriptures add *Jer.* 7. *Pſal.* 81. 13. *Ah that my people had hearkened unto me, and Iſrael had walked in my ways!* Will any ſay, That theſe pathetical expreſſions, and mournful expoſtulations relate to a Covenant of works, and not rather to a Covenant of grace tendered to them again and again.

5. Conſider the Text *Jer.* 4. 4. The end of Gods requiring obedience on their part, was not for his own but for their benefit, that he might do them good, and give them a land flowing with milk and honey; which land, as hath been ſhewed, was given by a Covenant of grace; for which Covenant the Covenant of works did make way, as the needle makes way for the thred.

6. The Prophet ſetts to his ſeal, ſaying, *Amen*; having reſpect to thoſe gracious words in the cloſe of his ſpeach, *q. d.* So let it be, that this people being careful to keep Covenant with thee, may enjoy ſtill that bleſſed land, which thou didſt by oath bind thy ſelf to ſettle them in.

Which word is ſeldom uſed in any heathen author, unleſs in XENOPHON.

Obj. But what ſay you to thoſe noted places *Jer.* 31. 32. *Heb.* 8. 8? *But finding fault with the firſt Cove-*

Covenant, he ſaith, I will make a new Covenant with the houſe of Iſrael. Do not theſe places hold forth a Covenant of works?

Anſ. I ſay that Covenant the Prophet ſpeaks of is not the Covenant made with *Abraham*, but the Covenant made with them when he brought them out of the land of *Ægypt*, which (as I told you before) was 430 years after *Abraham*'s Covenant; *Gal.* 3. and therefore doth not diſanul the former Covenant, and yet uſually they confound this and *Abraham*'s Covenant, which they confeſs to be the new Covenant or Covenant of grace.

I will be thy God, is confeſſed to be a Goſpel-promiſe. M. *Tombs.*

2. I anſwer, That *old Covenant* largely not ſtrictly taken, with its promiſes and appertenances, was for ſubſtance the ſame with the new Covenant, *Heb.* 13. 8. *Chriſt ever the ſame*, as appears,

Firſt, The old as well as the new was ratified by the bloud of the *Meſſias*, that bloud of his being as well typified by the bloud of the ſacrifices, as in theſe days it is repreſented and ſealed to us in the Lords ſupper: Therefore 't is called a Teſtament; now a Teſtament muſt needs be a Covenant of grace, for where a Teſtament is (*v.* 16.) there muſt be the death of the Teſtator; whereupon neither the firſt Teſtament was dedicated without bloud.

Heb 9. 1. The firſt Covenant had Ordinances of divine ſervice, δικαιώματα, juſtifications; for by the bloud of Chriſt in the uſe of thoſe Ordinances they were juſtified See *Grot.*

3. It was a marriage Covenant, *Jer.* 31 32. *Though I was an huſband to them* (*ſaith the Lord*)

or,

or, *Should I continue an husband to them, seeing they brake my Covenant.* Paul takes the sense of the Prophet, not tying himself to words.

LXX. or, They continued not in my Covenant, and I regarded them not, (saith the Lord.)

4. [*In the day he took them by the hand, Hos.* 11.] denotes his tender affection to them, and fatherly care of them, *Hos.* 11. 3. Which phrase implies it was a Covenant of grace.

Eph. 3. 12. προσαγωγὴ, Manuduction.] Christ hands us to the Father.

5. This distinction of the Covenant into the Old and New, is not a division into his species, but his adjuncts; for the Lord (as others well observe) made but one Will or Testament, but caused it to be writ in diverse characters, and some more legible and perspicuous; one and the same Covenant may be either in paper or in parchment, and be sealed with wax or bloud; therefore, I say, it's called a new Covenant, not simply in regard of the substance, (for the main matter and substance is the same with the former) as a new moon and an old is one and the same moon: so the old and new Covenant one and the same Covenant, but it's said to be new because it's ratified by the death of our Savior exhibited, which was but in expectation before; as the command of love is called a new command, because confirmed by arguments drawn from Christ's own bowels.

Heb. 8. Faulty not absolutely but comparatively.

The Apostle saith [Covenants] *Eph.* 2. 12. *Rom.* 9. 4. Because so often renewed and enlarged.

I say, it is established *on better promises*; for that Covenant

Covenant made nothing perfect, but was the bring-
ing in, or ſuperinduction of a better hope, *Heb.* 7. 19 In regard of the end, Chriſt, it was perfect, *Rom.* 10. but in regard of the means to attain that end, imperfect; but in this later Chriſt is brought in, who hath perfected for ever them that are ſanctified.

A bringing in of one thing upon another, ἐπεισαγωγὴ κρείττονος ἐλπίδος.

In the ceremonial Law they had a typical pardon ſucceſſively, if any ſinned then he muſt offer his ſacrifice ſo often as he ſinned.

2. [*Better promiſes*] in regard of the clearneſs of them; for here the Goſpel is more clearly and diſtinctly revealed, 1 *Pet.* 1. 10. They had a ſea of braſs, we a ſea of Ordinances, clear as cryſtal, though mingled with the fire of contentions, till this Covenant in its full extent be revealed to us. *Rev.* 4. 6. & 15. 2.

3. The former Covenant was much upon temporal promiſes in that infant age of the Church; for the Jews (like little Children, won with a nut and loſt with the ſhell) were much taken with the gilded outſide of the book, rather than the inſide, to take out a ſpiritual leſſon, *Gal.* 4; but now in the new Teſtament the promiſes are more for ſpirituals, and leſs for carnals; the Church having attained to a greater ſtature and meaſure of grace in Chriſt.

4. [*Better promiſes*] becauſe more large and full.

1. For the ceremonial part; for their ſacrifices were for the moſt part for ſins of ignorance, called by the Apoſtle (*Heb.* 9. ἀγνοήματα *v.* 7.) the errors of the people; (there is in the ſins of the people of God an overclouding of the judgement, *Lev.* 6. 3, 4, 5. Hence that expreſſion of the Apoſtle, *Rom.* 7. 5.

The

The passions of sin which were by the Law.) In the general there was a sacrifice for a sin of presumption, *Lev.* 16. 21. but in one place onely is any such allowed in particular; there is one, (as was said of the thief on the Cross) that we might not despair; and but one, least we should presume *Lev.* 6. 3, 4, 5. But here *the bloud of Christ cleanseth from all sin*, 1 *Joh.* 1. 6. *According to his promise*, *Mic.* 7. 18, 19. *Who is a God like unto thee, forgiving iniquity*, (or that obliquitie of nature) *and passing by the transgressions* (that is, the voluntary and deliberate sins) *of his people.* See the Hebrew.

παθήματα τῶν ἁμαρτιῶν, *Rom.* 7. 5.

2. More large as to the subject, it being in those days for the most part confined to the Jews and Proselytes of the Gentiles; but now propounded and exhibited to all nations that shall embrace the faith of Christ, *Mat.* 16. 16.

5. The promises of the new Covenant are better promises, in regard of their efficacy; the Spirit being more abundantly poured out now, than in the days of old. *Acts* 2. 17. *In the last days I will pour out my spirit upon all flesh, your old men shall dream dreams*, (in which God hath often revealed himself, but somwhat darkly, but) *the young men shall see visions. q.d.* They have a clearer sight (oftentimes) than old men in those days; for they have the help of those that went before them: now if you set a child upon a Giants shoulders, he will see farther than the Giant sees. *Stella.*

6. This new Covenant is established upon better promises.

promiſes, in regard of the continuance of it; That is, as to the ceremonial part thereof, which was to be done away, *Heb.* 10. 9. * *He taketh away the firſt that he may eſtabliſh the ſecond.* Which appears to be meant of the typical part thereof, *ver.* 8. But this Covenant of *Abraham* is a Covenant that laſts for ever even to a thouſand Generations.

* *Porro lex ceremoniis quodammodo veſtiebatur; nunc poſt corporis inuritum qui veſtium uſus erit? Trivum eſt illud vulgi proverbium*, acceſſorium ſequi naturam ſui principalis. *Non mirum igitur ſi ceremoniæ, quæ nihil ſunt quam appendices veteris Teſtamenti, ſimul cum tuto Moſis miniſterio finem habeant.* Cal. in Lev. cap. 8. v. 8.

7. In regard of the ſtability of it, *Jer.* 31. 33. *Not according to the Covenant made with your father* Abraham *when I brought you out of the land of Ægypt, which my Covenant they brake,* (or continued not in) *But this is my Covenant I will make with you, (ſaith the Lord) I will put my law in their inward parts, and write it in their hearts; if theſe ordinances of Moon and ſtars depart from me,* (*v.* 36.) *then ſhall the ſeed of Iſrael ceaſe from being a nation before me for ever; if heaven above can be meaſured, then will I caſt off the ſeed of Iſrael for all that they have done, ſaith the Lord.* Jer. 33. 20 *If you can break the Covenant of the day, and my Covenant of the night, then alſo may my Covenant be broke with* David, *That he ſhould not have a Son to ſit upon his throne;* (namely, Chriſt to reign) *and with the Levits.* (that is, the evangelical Miniſters, ſo interpreted *Eſa.* 66. 21.) and the ſpiritual ſeed of Chriſt. Add to theſe that great ſcripture *Eſa.* 54. 9, 10, 11. *This is to me as the waters of Noah; for as I have ſworn the waters ſhall no more overflow*

the earth : so will I be angry with thee no more. This scripture relates to the Jew's last call, (as appears plainly by the verses following, describing their glorious state) who though sinful shall never be dischurched more after this. *Esa.* 33. 20. For this Covenant is an absolute Covenant, extending to their seeds seed for ever. *Esa.* 59. last. That is, there is no condition required which God doth not undertake to perform; and therefore as that Covenant of nature shall never be broken, nor these ordinances of heaven fail: so neither shall this Covenant with the Jew ever be made voyd. Hence it is *Rev.* 10. that Christ is described (*ver.* 1.) as cloathed with a cloud and a rain-bow upon his head; in that place the Apostle speaks of the mystery of God to be finished (*ver.* 7.) That is, the calling of the Jews, upon the sounding of the seaventh trumpet. Christ is described with a rain-bow about his head; signifying, That though their state then be dubious, (as it will be till the 45 years are expired, *Dan.* 12. 12.) yet it's clear at bottom; and, That that Church shall never totally so be overwhelmed as it hath formerly been.

Ad hanc fœderis naturam respiciens, Paulus ait, ἀμεταμέλητα τὰ χαρίσματα καὶ ἡ κλῆσις. Grot.

Obj. That was a national Covenant, but the Covenant of grace was never tyed to any Nation.

Answ. The Covenant given to *Abraham* was not National at first, but domestical; (as is well observed) but Jacob's blessing and so his Covenant did exceed the Covenant of his progenitors. *Gen.* 49. 26. Now it's not said, *That the blessing of Jacob,* for so it should

ſhould be national) but, *That the bleſſing of* Abraham *ſhould come upon the Gentiles. Gal.* 3.14. *Gen.* 28. 4. *And give thee the bleſſing of Abraham, to thee & thy ſeed.*

2. What ſay you to thoſe places of the Pſalmiſt? *Pſal.* 2. 8. *&* 72. 10 *&* 102. 22. *&* 47. laſt. *The voluntary of the people ſhall be gathered to the God of* Abraham. Or, what ſay you to thoſe paſſages of the Prophet? *Eſa.* 49. 1. *&* 42. 4, 10. *&* 51. 5. *&* 66. 9. In which places the holy Ghoſt ſeems to have a ſpecial ey to theſe Iſlands. *Eſa.* 55. 7. *Nations ſhall run unto. thee Ezek.* 20. 40. *In my holy mountain there ſhall all the houſe of Iſrael, all of them in the land ſerve me. Eze.* 39. 25. *I will have mercy on the whole houſe of Iſrael.* Thus *Rom.* 11. 26. *All Iſrael ſhall be ſaved.* That is, the body of the 12 tribes. *Eze.* 42. 15. The portion of the Levites allotted to them, as the verge of the Temple, amounteth to a ſpace bigger than all the land of Canaan, and the Temple it ſelf bigger than the Citie. As *Ezekiel* meaſureth the Citie: ſo *Iohn*, *Rev.* 21. Which propheſie pointeth out the new Jeruſalem coming down from heaven; I mean, the Jews again called after their rejection, and holdeth forth Jeruſalem, that is, that Church of the Jews as far larger than that of *Ezekiel.*

3, Was it not an act of grace, that God ſeparated that people to himſelf above all the people under heaven? *Dent* 4. 6, 7, 8. And will it not be an act of the ſame grace, to reſtore them to a far more glorious ſtate and condition?

4. This Covenant is never to be reverſed, as you have heard from *Eſa.* 54. 9. *This is unto me as the*

waters of Noah. I would fain know of any Neopelagian, Whether, that if the world be never so sinful, it shall once more be destroyed with water? they will say no, (but, I must tell you, that as in the law a pardon of felonie binds the malefactor: (for so the pardon runs) so a pardon of sin binds the sinner to his good behaviour:) Even so, saith the Lord, *This is unto me as the waters of Noah,* surely though the Jews should much degenerate (which I trust they never will) yet they shall never be brought so low, as they have been in this their last Captivity. To this agrees that of the prophet, *Esa.* 33. 20. *Sion shall be a tabernacle that shall not be taken down. Amos* 9. 15. *They shall no more be plucked out of their land,* For the gifts and calling of God to that Church are without repentance. *Rom.* 11. 29. As therefore this Covenant was National: so it shall be. It will be, saith reverend Mr *Burroughs*, a sufficient ground for any to plead an interest in Church priviledges, that he is a member of that Nation. *Esa.* 4. 3. *He that is left in* Jerusalem *shall be called holy, the rebels being cast out. Ezek.* 20. 38.

Obj. Notwithstanding that Covenant, the Jews were equally in a damnable condition with the poor heathenish infidels; all equally guilty before God, *Ezek.* 20. 38.

Ans. They were so by nature, but that they miscarried, it was because they wilfully rejected the Covenant of Grace.

2. So are many of the rebaptized ones, though under the outward administration, many of them in

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a ſad and deplorable condition, and damnable ſtate though taken for ſaints by others, therefore doubtleſs there is no force in that Argument.

Obj. Circumciſion was a ſeal onely to *Abraham*, a ſign to his poſterity.

An. Are there not ſigns exhibitive as well as ſignificative? and wherein did ſuch ſigns differ from ſeals?

2. May not ſeals be to confirm a future as well as a preſent benefit? Or,

3. Is that ſeal (*Rom.* 4. 11.) applyed to *Abraham* alone, and not written for thoſe hereafter that ſhall beleive? *Rom.* 4. 23. *It was not written for his ſake alone* (ſaith the Apoſtle) *that it was imputed to him for righteouſnes, but for us alſo to whom it ſhall be imputed if we believe.*

4. Was not the promiſe to *Abraham* to be heir of the world? that is, of Canaan included in that promiſe; Was it not (I ſay) through the everlaſting Covenant, and not through the works of the law which the carnal Jew reſted in? *Rom.* 4. 13.

5. Did not *Abraham*'s poſterity ſtand in as much need of a ſeal to ſtrengthen their faith as *Abraham* did? *Abraham* was troubled with doubtings, and the Lord again and again ſtrengthened his faith. If he that was ſo eminent for believing was ſo put to it, what ſhall we ſay to the poor ſhrubs. *Pſal.* 105. Will the Lord be wanting to them in any thing that may ſtrengthen their faith?

Obj. If this opinion be maintained, That the Covenant of circumciſion was a covenant of grace, it ſhakes

the foundation of the Gospel, and overthrows many fundamental points of religion.

Anſ. Here are great ſwelling words, but ſuch do but *verba dare*, there is no proof for what is aſſerted; Dare any ſay in the preſence of Chriſt when taking leave of the world, That this doctrine deſtroys the foundation of Chriſtian Religion? Will they juſtifie this at the laſt day before the Lord Chriſt the Judge of quick and dead? * We expect the judgment and determination of God himſelf in this controverſie, as *Auſtin* ſayd in another caſe. But let's ſee their Arguments. They ſay,

* *Expectamus judicium tuum, Domine.* Auguſtin.

First, The firſt fundamental point muſt needs be denyed, That all mankind by nature are the children of wrath, *Eph.* 2. 2. If all men by nature be the Children of wrath, then are they not under this Covenant of Grace; for to be under the Covenant of works and the Covenant of grace are contradictories, which cannot be true at the ſame time.

Gal. 2. 15. Jews by nature] *Quia promiſſio hæreditariam benedictionem faciebat, ideo naturâ vocantur.* Cal. in Gal.

Anſ. Contradictories may be true (κατ' ἄλλο καὶ ἄλλο) in a diverſe reſpect, 2 *Kings* 17. 34, 41. *They feared the Lord*, and, *they feared not the Lord*; that is, they feared the Lord in their way, and the Gods of the nations alſo; and therefore it's ſayd they feared not the Lord. Thus *Eliſha* to *Hazael* concerning *Benhadad*, 2 *Kin.* 8. 10. *He may recover, howbeit the Lord hath ſhewed me that he ſhall certainly dy*, that is, he may recover of this diſeaſe, but he died notwithſtanding

standing by the hand of *Hazael*. Sons in some sense are no sons, *Deut.* 32. 5. *Their spot is not the spot of my* children, yet (saith the text) *they are* children *in whom is no faith.* 1 *Kin.* 2. 26.

There are promises *for* grace, 2. *to* grace, children are under both in some sense.

Abiathar is a man of death, and yet by the Kings favor he lives. The Israelites at the same time were enemies for our sakes, and yet beloved for the fathers sake, *Rom.* 11. 28. *Paul* was under the Covenant as being descended of *Abraham*, and yet was by nature (as he tells us *Eph.* 2. 2.) a child of wrath as well as others: So children considered in their natural state, as the sons of Adam, are under wrath; but considered as children of such gracious parents in Covenant with God, so are they under grace, and therefore under those divine Dispensations which they are capable of.

Gal. 2. 15. We who are Jews by nature (that is, by descent from such parents) cannot with all our birth-privileg attain to rightousness. Thus we say, Such are naturally English, that is, by descent. In this sense the Apostle useth the word *Rom.* 11. 24. *If the natural branches are broken off, &c.* The Gentiles wanted this, *being by off spring sinners.* [illegible] *nature* in *Eph.* 2. 2. is taken for that corrupt qualification of nature which they draw out of their parents loyns. Grace at first was connatural to us, and had been propagated from parents to children *ex traduce*, if Adam had stood; as now corruption is. As therefore the children of Israel were called the holy seed, and yet some of them are stiled the

children of the Sorcerer and the whore, Ethiopians, &c. *Esa.* 57. 3. *Amos* 9. 7. So may one and the same person be holy by way of Covenant, and yet unholy in respect of those internal qualifications: For there is a relative and a positive holiness, though they want the later, yet may they be under the former.

2. Their children are under grace; for are not many of them under the everlasting Covenant made between the Father and the Son, πρὸ χρόνων αἰωνίων, before these secular times, therefore all time, even from eternity. Are not elect children given to Christ before all time? Doth he not know them by name? And having loved them with an everlasting love, doth he not in time draw them with the cords of his love, even with the cords of a man, suitable to a rational creature, out of the hands of sin, Satan, and this present world? Doth he not swaddle them and bring them into the bond of the Covenant, even into that Covenant called the sure mercies of *David*? Doth he not gloriously irradiate with the beams of his countenance on their souls in heaven, for their heaven is the face of God? Will not Christ at the last day embrace such, (as he did on earth) saying, Here am I, and the Children which thou hast given me? And were they not under grace? Is not all this a part of electing grace? Surely this is the spring of all, the first wheel that moves all the rest, (*Rom.* 11. 7.) and though there be a wheel in a wheel, yet all shall tend to their good, as all the wheels in a clock tend to make the clock strike.

Obj.

Obj. The ſecond fundamental point that this error oppoſeth, is the ſtability in the Covenant of grace; they ſay, The Covenant made *Abraham's* ſeed was conditional and broken by them, but the Covenant of grace is abſolute.

Anſ. The Covenant of grace is conditional, as appears by the whole current of the ſcriptures, *Deut.* 7. 12, 13. *Wherefore it ſhall come to paſs if ye hearken to theſe judgments and keep and do them, that the Lord thy God ſhall keep unto thee the Covenant and the mercie which he ſware unto thy Fathers. Lev.* 26. 41. *If then their uncircumciſed hearts be humbled, then will I remember my Covenant with* Jacob, *and my Covenant with* Iſaac, *and my Covenant with* Abraham *will I remember. Joh.* 3. 16. *That whoſoever believeth ſhould not periſh.* Where we ſee plainly, That the Covenant of grace is conditional.

2. This Covenant hath been broken, therefore it's conditional. *Pſal.* 89. 28 to the 37, the Pſalmiſt pleads the breach of it, *Thou haſt made void the Covenant of thy ſervant.* 2 *Kin.* 17. 15. *They rejected his Covenant that he made with their Fathers, therefore* (v. 20.) *the Lord rejected all the ſeed of Iſrael.*

Eſa. 24. 5. *They have broken the everlaſting Covenant. Num.* 14. 34. *Ye ſhall know my breach of promiſe*: For they failed in point of faith, therefore they did not enter into his reſt. *Dan.* 9. *He ſhall confirm*

ברית fœdus *Fœdus enim facientes primo jurabant, poſtea tranſibant inter partes pecudis, quaſi æcerent, diſcindantur, dividantur ejus membra. fiat ſicut pecus iſtud, qui juramentum violaverit, ſicut habetur Jer.* 34 18. *Sic fœderis faciendi morem deſcribit* Livius *Sacerdos feriebat porcum ſilice, ſic a Jove feriatur is qui ſacrum hoc fregerit fœdus, ut ego hunc porcum feria.*

firm the Covenant with many for one week, in the midst of the week he shall cause the sacrifices and the oblations to cease. Christ preached 3 years and an half, and did confirm or was ready to confirm that Covenant made with *Abraham* and his posterity; which Covenant was tendered by the Apostles to the Jews, for another 3 years and an half, but they not closing with Christ, as the sacrifice ceased with his death: so the Covenant not long after was made void; for the ax was all that while layd to the root of the tree, and at last for their unfruitfulness they were discovenanted and cut off from the root *Abraham*, *Joh.* 8.35. Then was the staff of beauty broken, (*Zac.* 11.10.) even that which was the beauty and glory of that nation, (which the Covenant of works never was) and this upon their wilfull and obstinate rejecting of Christ; which shews plainly, it could not be the Covenant of works.

3. There were two sorts of Israelites, the spiritual and the carnal Israelite, with both these the Covenant was made conditionally; the Lord promised them the land of Canaan, but they believed not either that ever God intended it, or that the land was so good as was reported to them, or that ever they should be able to enter in, because the *Anakims* were there; therefore (saith the Apostle) they could not enter in; for though the promise was absolute to some of the seed of *Abraham* to enter in, yet for particulars it was conditional. The Lord promised

There are many that are visibly in a Covenant of grace under the Gospel that may be cast out from Gods people, & yet it follows not but that it is a Covenant of grace though broken by them.

ſed they ſhould enjoy the land for ever, 2 *Chron.* 33. 8. *Neither will I remove them any more out of the land, ſo that they will take heed to do what I commanded them.* Thus *Ethan* pleads as was mentioned *Pſ.* 89. 34. *My Covenant will I not break, nor alter the thing that is gone of my lips; but* (ſaith he) *thou haſt made void the Covenant of thy ſervant, thou haſt profaned his Crown by caſting it to the ground.*

Solomon broke Covenant with God in tolerating idolatry, ſetting up two Gods, therefore God ſet up two Kings, and cut off the line of *Solomon* in *Coniah*, ſo called *ob contemptum*, *Jer.* 22. 30. *Write ye this man childleſs, for* (though he had ſeed, yet were they cut off in the captivity, ſo that) *no man of his ſeed did ſit upon the throne of David for ever.* And were not the Children of Iſrael caſt out? Did not God depart from Sion and the Temple, (though he had promiſed that in Sion he would dwell for ever, and that his ey and heart ſhould be upon the Temple,) becauſe they had been unſteady and falſified with God in the Covenant? *Pſal.* 89. Thus he dealt with the carnal Iſraelites, and with the body of that nation, and could the ſpiritual Iſraelite plead not guilty? But yet becauſe their hearts were right before him for the main, the Lord did not look at their miſcarriages as a breach of Covenant, ſo as to make it null and of none effect.

There may be articles in a Leaſe broken by the Tenant, but whilſt the main Covenant is not broken (as non-payment of Rent) the Leaſe is not forfeited: So in the Covenant of grace there are many particular articles

articles which are often broken; but the main condition is, That thou ſhalt take me for thy God, (as I am willing to take thee for one of my peculiar people.) now if this Condition be not broken, the Covenant is not broken; *neither have we dealt falſly in thy Covenant*, (ſaith the Pſalmiſt *Pſal.* 44. 17.) This condition was not broken by the ſpiritual Iſraelite; for (ſay they *v.* 18, 20.) *Our heart is not turned back, neither have we forgotten the name of our God.* There may be fallings out betwixt the wife and the husband, but unleſs ſhe chuſe another husband the marriage is not null: So there may be many fallings out between God and the ſoul, but till the ſoul makes choice of another God there is no breach of the Covenant as to the main.

This Pepper-corn of obedience is the Condition.

But here is the happineſs of a true Iſraelite, That God keeps Covenant with him and for him, there is no condition in that Covenant of grace, which Chriſt hath not undertaken to perform for us; therefore *Hezekiah* when he ſees the Father angry, turns to the Son, the ſecond perſon in Trinity, ſaying, *Lord undertake thou for me*, *Eſa.* 38. 14. There are two things by which we live, by what God ſaith, and what he doth; by a promiſe and a providence; *thou haſt ſaid it and thou haſt done it*, (*v.* 15.) *In theſe two is the life of my ſpirit.* Temporals were but as nuts and apples given to that infant Church in the time of their infancy, to engage their hearts to God. Hence that phraſe, *I will give the land to thy ſeed*, (*Jer.* 17. 7.) *to be a God to them*; but though God denied

ed the husk and outside of the promise, yet he gave the kernel and inside of it to the spiritual Israelite; he promised them silver and payd them with gold. *Esa.* 60. To those gave he rest in a better land; with them (as his Church) he did rest and abide for ever; his ey and his heart was towards them and their prayers, though poor shrubs praying in the Temple or towards it, (*i. e.*) in Christ or towards Christ; though they could not evidence their union with Christ, a wistly look after Christ was accept ed.

4. Therefore, I say, from adherent federal grace such as are onely visible members of the Church may fall, *Gal.* 5. 1, 2. *Dan.* 11. 30. *And shall have intelligence with them that forsake the holy Covenant. Heb.* 4. 1. *Let us therefore fear least a promise being left us of entering into his rest, any of you should seem to come short of it,* that is, should really fall short of it, as the word is usually taken in scripture phrase; but as for the elect, Christ hath undertaken for them, that they shall never perish, *Joh.* 10.28. *Esa.* 55.3. *I will give you the sure mercies of David,* that is, Christ.

Obj. This Tenent overthrows the necessity of Conversion.

Ans. This Covenant includes regeneration and conversion in it, *Deut.* 30. 7. *I will circumcise the heart of thy seed,* which sheweth, That the outward Circumcision did signifie the circumcising of the heart; which the Lord promiseth to make good to our seed now in the days of the Gospel, as appears from *v.* 1, 5, 11. Compared with *Rom.* 10.6. *Hos.* 14. 7. *Those under thy shadow shall return.*

3. Hath

2. Hath not the Lord made faith and repentance the condition of the Covenant on our part, (*Joh.* 3. 16.) which Christ hath undertaken with the Father to work effectually in the elect? For want of which qualifications many thousands are damned for ever, though the Children of *Abraham* visibly. *What hast thou to do* (saith the Lord, *Psal.* 50. 16.) *to take my Covenant in thy mouth, seeing thou hatest to be reformed?* Yet were their children under the outward administration of it; therefore we say, They might as well have debarred all the children of Israel from that outward priviledg, as now debarr the children of believers; upon the same account it's said, *Mat.* 8. 12. *Many shall come from the East and from the West, and shall sit down with* Abraham, Isaac *and* Jacob, *in the Kingdom of heaven, but the children of the Kingdom shall be cast out*, that is, such as were so born, and visibly so continued for a while; such, I say, shall be cast out of the Kingdom of heaven, or the Church here below, not the Church above; out of which none are properly said to be cast, because they were never in it.

Obj. This opinion overthrows the foundation of all Gospel-Churches, As,

First, It destroys the matter of a Church, which ought to be Saints by calling, 1 *Cor.* 1. 2. But this tenent doth unavoidably admit into the Church all the unconverted and unregenerate children, born of the bodies of such persons that either were or have been accounted believers.

Secondly, It admits into the Church good and

had promiſcuouſly, and all thoſe unbaptized; and what light in the Goſpel have you to juſtifie ſuch an Aſſembly to be the true Church of Chriſt?

Anſ. To the firſt, we ſay, It deſtroys not the matter of a Church viſible conſiſting of viſible Saints, for ſuch are children, and ſo owned by the Apoſtle as *holy*, (*i. e.*) relatively holy if not poſitively, 1 *Cor.* 7. *Ezra* 9. 2. ---*the holy ſeed*, (*i. e.*) ſuch as are ſet apart for God and dedicated to him in a peculiar manner, and many of them ſanctified from the womb. Thus *Jeremiah*, *Eſaias*, *John Baptiſt*, the laſt of the old, and the firſt of the new Teſtament. Now whether ſhould we take the teſtimony of God or the teſtimony of men? *If we receive the witneſs of men*, (ſaith the Apoſtle) *the witneſs of God is greater*, 1 *Joh.* 5. 9. Man makes confeſſion or profeſſion of Chriſt, this is an human teſtimonie, and we accept it; and ſhall we reject a divine teſtimony? God forbid. *Let God be true and every man a lyer*, *Rom.* 3.

Therefore they are incomplete Members of the Church.

2. They are acknowledged as members of the Church by the Apoſtle *Paul*; for (writing to the Churches of *Coloſs* and *Epheſus*, *Col.* 1. 2, 3, and 20, *Eph.* 2. 1.) he directs his Epiſtle to children as well as parents.

3. We anſwer, That children upon their diſcovery of themſelves not to be viſible Saints, are to be ſuſpended from the Ordinances; as in the old Teſtament the Prieſts were to diſtinguiſh between the holy and the profane. *Jer.* 7. The Lord complains that they made his houſe a den of thieves; ſuch then were

were not to be admitted to the Paſſover. In order to which the Porters were charged to keep back from the Temple ſuch as were unclean (in any matter) though they were circumciſed. 2 *Chron* 22. 19. If this rule were obſerved in the old Teſtament, then ſurely it is not to be neglected in the new.

Anſ. To the ſecond *Objection*. Mr *Pat. pag.* 69. Whereas they ſay, Such Aſſemblies are no Churches, becauſe they are not baptized, which is eſſential to a particular viſible Church: therefore we may have no communion with them; for God never had any Church-union or communion with any ſoul which was not baptized, that is, rebaptized.

Here are great ſwelling words, as the Apoſtle *Jude* ſaith, ſuch ſpirits it ſeems there were in his time. But we anſwer,

Firſt, If ſuch were no Churches, then for many hundreds of years Chriſt's promiſe fell to the ground. *Mat.* 16. 18, 19. *I will give unto thee the Keys of the Kingdom of heaven.* The Keys, as they grant, were given to particular viſible Churches, againſt which, making up the body of Chriſt, the gates of hell (ſaith Chriſt) ſhall not prevail; but by this Doctrin they did prevail for above 1500 years, ſeeing that till that time we read not of any ſuch Churches as they challenge to themſelves; theſe therefore are but ſandy foundations, and certainly when the winds of temptation ſhall blow, and the rain of affliction ſhall fall, and the flouds of perſecution come, their houſes will fall.

2. What ſay you to *Rev.* 11. 4? Are not the two Candle-

Candleſticks the Churches, according to ſcripture phraſe? which are to be ſlain as well as the olive trees, a little before the laſt downfall of Anti-Chriſt; and doth not the ſcripture own theſe Churches as true under the reign of Antichriſt, for one thouſand two hundred and threeſcore years: and will or dare any disown them, becauſe not rebaptized?

We had Churches in *England* before there was any Church at *Rome*; as *Matthew Paris* tells us. Therefore we received not our doctrine or ordination originally from *Rome*; which farther appears by this, That the Britiſh Churches in the celebration of Eaſter, obſerved the cuſtom of the Eaſtern Churches and not of the Church of *Rome*; which doubtleſs they would have done, had they received the Goſpel from thence, as *Flacius Illyricus* well obſerveth.

3. Had they minded well the command of the holy Ghoſt, they had not been ſo groſsly miſtaken: *Son of man*, (ſaith the Lord, *Ez.*44 5.) *mark well the entering in of the houſe, and every going forth of the Sanctuary.* They ſay we muſt enter in by baptiſm, which is eſſential to a Church; but thus they unchurch all the Churches in the world but their own, whereas we are viſible members of the body of Chriſt before, being under the Covenant of grace, which is the in-let to the Church of Chriſt, but ſolemnly admitted by baptiſm: For Chriſt himſelf was head of the Church before he was baptized, being King of the Jews.

There is but one going in, and that in the ſingular number; but many goings out of the Church of God, which laſt word is in the plural. *Ezek* 44. 5. *Pones cor tuum* [לשבוא] *in ingreſſu domus, & omnes* [מוצאי] *exitus Sanctuarij.*

πηχθεὶς ἐβαπτίσθη. *Mat.* 3.

4. Whereas they ſay, Chriſt hath no ſuch union

or communion with our Churches, becauſe not baptized: I anſwer, I am ſorry to ſee ſuch a ſpirit of error and pride gone forth into the world, that men ſhould maintain ſuch palpable errors with ſo much confidence and arrogancie; for have we not proved that our Churches are true Churches? And hath not Chriſt walked in the midſt of our candle-ſticks hetherto? *Rev.* 2. The experience of thouſands yea millions of ſouls may bear witneſs to this truth, and riſe up and call us bleſſed; yea upon our late repairing of the Tabernacle or Tabernacles, hath not the Lord vouchſafed his preſence and filled our Tabernacles with his glory? *Exod.* 40. 34. *Num.* 9. 15. *On that day the Tabernacle was reared, the cloud covered the Tabernacle.* Thus upon the caſting out of the poor blind man, *Ioh.* 9. 35. Jeſus appeared unto him and made ſuch a diſcovery of himſelf to his ſoul, as you ſhall ſcarſe read in all the book of God; but they have not onely excommunicated ſome few, (that diſſent in judgment from them in this point) though godly, but all the Churches of God in the world, crying (as they in *Eſa.* 65. 5.) *Stand by thy ſelf, come not near me, I am holyer than thou*, that is, I have deviſed a holyer way of worſhip than thou. Theſe are a ſmoke in the noſtrils of

This is one of the greateſt errors that ever was broached in the world; but we ſay, The communication of Faith is made effectual by the acknowledging of every good thing which Chriſt hath wrought. *Phil.* 6.

Non habet dei charitatem qui Eccleſiæ non diligit unitatem. Auguſtin.

Where Chriſt vouchſafes his preſence, there we may and muſt vouchſafe ours; unleſs there be ſome apparent ground to the contrary: But in our Churches Chriſt vouchſafes his preſence: Why then ſhould any withdraw, ſeeing they can render no reaſon for ſo doing?

of the Lord, and a fire that burneth all the day, and doubtleſs God will appear to the joy of ſuch as are caſt out, *clave errante*, with an erring key, and to the ſhame of thoſe that thus have caſt them forth as abominable branches. *Eſa.* 66. 5.

Obj. The Jews were truly under the Covenant of Circumciſion, (*Gen.* 17. 10.) but never all of them ſo much as viſibly in the Covenant of grace.

An. We grant they were all circumciſed, (which ſtill they call the Covenant) but that they were all under a Covenant of grace ſavingly we deny, though ſo far as it extended there was a reality in it. 2 *Pet.* 2. 18. ὄντως ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου, Having truly eſcaped the pollutions of the world, through the knowledg of Chriſt; theſe common gifts, purchaſed by Chriſt and given by the ſpirit to the ſons of men, are true and real though not ſaving grace. Thus the carnal Jews and carnal Goſpellers children may be ſaid to be under a Covenant of grace truly and really, ſo far as it goes, though they never attain to the enjoyment of the ſpiritual part thereof; the Jew had much benefit by that Covenant as we ſhall ſhew hereafter: But it was not fulfilled to them all in the utmoſt extent of it. Secret things belong to God, but things revealed to us and to our children: That God will be our God and the God of our ſeed, is a thing revealed, therefore it belongs to us: but how many of our children he hath choſen, or how far he hath taken them into Covenant with himſelf, or how far the promiſe belongs to them, is a ſecret thing which muſt be left to God.

It is true *Abraham* and his posterity were circumcised, *Gen.* 17. 10. but it doth not follow, that all his posterity were in reality and truth under a Covenant of grace as to the spiritual part thereof, though visibly they were under it as to the outward administration, and enjoyed many common mercies by virtue of that Covenant. For what hast thou (saith the Lord) to do to take my Covenant in thy mouth seeing thou hatest to be reformed? But God did not cut off that entail till he gave them a bill of divorce.

Obj. No children fare the better for the faith of their parents in respect of this Covenant.

Ans. This query the Apostle answers, *Rom.* 3. 1. *What advantage hath the Jew more than others?* τί περισσὸν; *Quid amplius Judæo?* He answers, *Much every way.*

First, That unto them were committed the Oracles of God, Word and promises, *non ut alienę rei depositum*, but as their own proper treasure. *Psal.* 147. 19. *Deut.* 4. 6, 7, 8. *What Nation is there so great? &c.* Three things make a nation great.

1. That they have God nigh to them, and that they are nigh to God again.

2. That they have statutes and judgments so rightous as theirs were.

3. In that they are a wise and understauding people These three you have in the Text: But how came they to be so wise if not by the enjoyment of these Ordinances, which are the glorie of all lands?

Secondly, By virtue of this Covenant they had the Tabernacle of God amopgst them, a Church erected,

rected, and they with their children members of that Church. *Psal.* 147. 13. *He hath blessed thy children within thee.* How highly doth the Apostle extol this christian priviledg? *Heb.* 12. 22. *Ye are not come to Mount Sinai, but to Mount Sion,* viz. To fellowship with the Church below and the Church above. (for these two differ but as the porch and the house, the suburbs and the city.) Great is the priviledg that members have in this respect. Consider how near and dear such are to God. *Psal.* 87. 2. *He loves the very gates of Sion* (in which gates they had their Assemblies) *even the outside of Sion, more than all the dwellings of* Jacob. What sweet enjoyments have they that walk in such ways? If it be so sweet on earth, where a few imperfect members mixed with many corrupt members meet together; ah! how much more sweet will it be in heaven, when that great Assembly shall meet, and have no mixtures at all! Is it therefore no advantage to children that they may sit down with *Abraham, Isaac,* and *Iacob* in the Kingdom of heaven? But ah! how sad will it be with them, if they be hereafter cast out into utter darkness!

Thirdly, The presence of God is in his Tabernacle, *Exo.* 40. 34. The glory of the Lord filled the Tabernacle, when they punctually observed the command of the Lord by the hand of *Moses.*

Fourthly, By virtue of this Covenant the Angel of his presence saved them, and stood betwixt *Pharaoh* and them. *Exod.* 14. 19. *q. d.* Thou must strike through my loins if thou wound Israel my first-born.

Yea the Archangel Christ hath his Angels under him, which always behold the face of their heavenly Father, and are ready at a beck (as knowing his mind by his looks) to revenge the wrong of these little ones, *Mat.* 18. 10. Yea this Angel of the Covenant (*Esa.* 9. 3, 9.) stands betwixt them and hell, suspending the execution of that sentence of wrath, [*In the day thou sinnest thou shalt dy the death,*] which is an axiom true at all times; but the seed of the woman comes in & reprieves such for a while. *Heb.* 1. 3.

Fifthly, By the bloud of this Covenant were they brought out of *Ægypt* yong and old: Hence it is that he makes mention of this name, *I am the God of* Abraham, *the God of* Isaac, *and the God of* Jacob, *this is my memorial to all generations. Exo.* 3. 15. By the same bloud of Christ sealing that Covenant were they and their little ones brought out of Babylon, and shall be brought out of this their last captivity. *Zac.* 9. 11.

Sixthly, They have many temporal blessings, *Psal.* 37. *I never saw the righteous forsaken*, (especially if liberal for so is the word often used) *nor his seed begging bread.* It was so rare a thing for the seed of the righteous to beg their bread, as that *David* professeth for his part he never saw it *He is ever merciful and lendeth*, saith the Text, *v.* 26. And what then, are his children beggers? No, they shall enjoy a blessing. *Gen.* 21. *Ismael will I make a great nation*, (*v.* 13.) *because he is thy seed*; so that wicked children fare the better for their parents, as to outwards at least. *Deut.* 8. 18. *It is he that giveth thee power to*

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get riches, that he may eſtabliſh his Covenant with thee, his Covenant which he made to thy Fathers: So that we may ſafely ſay, the Covenant is made with believers and all their ſeed, in reſpect of the external part; but with believers and their elect ſeed onely, as to the internal part thereof.

Luke 13.16. And ought not this woman (being a daughter of *Abraham*) be looſed from this bond? *Filiam Abrahami ſic appellat propter ejus gentis præſtantiam, quam deus ſingulari gratiâ amplectebatur propter fœdus cum Abrahamo pactum.*

Dominus arguit à re nota & confeſſa. Piſcat.

Seventhly, They have common gifts, conſtraining and reſtraining grace by virtue of this Covenant, though their nature be not changed, as the prophet ſpeaks *Eſa.* 11. Yet at leaſt they are reſtrained, but a lion is a lion ſtill though a tame lion. *He hath received* (ſaith the Pſalmiſt) *gifts for the rebellious*, that is, ſaving grace for ſome, Miniſters and people; reſtraining grace for others, *that the Lord God may dwell among them*, elſe there were no abiding for the people of God in this world.

Eightly, They had by this Covenant offers and tenders of grace, in that ſenſe they were called the children of the Covenant, *Act.* 3. partly becauſe it was tendered to them, (but not ſolely for this cauſe, for ſo all nations to whom the Goſpel is preached ſhould be in Covenant, which we utterly deny) and partly becauſe accepted by them; herein many are miſtaken that make the offers and tenders of the Goſpel ſimply as ſufficient to render a people in Covenant with God, without their acceptation; but we ſay, There muſt be the accepting of thoſe offers

and tenders, and closing with Christ (externally at least,) else it's no Covenant properly so called.

Ninthly, Many children have saving grace wrought in them by virtue of this Covenant, *Deut.* 30. 7. *I will circumcise the heart of thy seed. Jer.* 31. That great intruder, sin, that usurps authority over all, (even over such as have not sinned after the similitude of *Adam*'s transgression) comes in by the fall of our first parents: and why may not children therefore be restored by the next parent instrumentally?

If the Lord did admit such onely as believe, then the faith whereby we believe were not given by any Covenant; but what saith the Prophet *Jeremiah? ch.* 31. *v.* 34. *They shall all know me from the least to the greatest*, that is, yong and old; which knowledg is interpreted to be faith, *John* 6. 45. *I will write my Law in their hearts*, what law, onely the moral law? Yea the evangelical law, if so, then the law of faith. Have then elect children no saving benefit by the Covenant till they believe? Yes, they have this benefit, That they shall believe; for there are promises for grace, & to grace. When the Lord saith, I will be the God of thy seed, there is a promise for grace, *q.d.* The vein of election shall break out in some of them, not all; for such promises as these are indefinite promises, and therefore true, though not verifyed in all. *Rom.* 3. 3. What if some did not believe, to whom the promises were made, shall their unbelief make the faith of God of none effect? I say then, that the vein of election shall break forth

Rom. 3 —— *Exciderit sermo ille, viz. promissio illa gratiæ, & ero deus tuus & seminis tui.*

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in ſome, (though for the preſent it runs under ground, as ſome rivers do) for it cannot be but that ſome of Gods peoples children ſhould prove religious, ſeeing that the church ſhall have a ſeed and ſeeds ſeed for ever; the word and the ſpirit in thoſe ſhall continue till the coming of Chriſt, ſaith the Lord, *Eſa.* 59. 21. To which place the Covenant mentioned (*Rom.* 11.27.) is to be referred, *q. d.* That Church of the Jews ſhall not fail in her ſpiritual offspring for ever: This is a promiſe *for* grace in the ſeed, *to* grace in that Church, out of which Covenant the Lord hath not excluded any children of believers; therefore parents have a ground to hope he hath included all, he having not excepted any. Here then is an object for the faith of parents to work upon, but know aſſuredly that according to your faith ſo things go with you. *Pſal.* 33 laſt. *Let thy mercy, Lord, be upon us according as we put our truſt in thee.* 1 *Ioh.* 5. 16. comp. *Iam.* 5. 15. *If any man ſee a brother ſin a ſin which is not unto death, let him pray for him, and it ſhall be forgiven him.* It's not to be expected that all ſhould be heard in this particular, as it is not in that of *Iam.* 5. 15. Such promiſes are not univerſal but indefinite, becauſe ofttimes not always the Lord grants ſuch their deſires; the meaning is, prayer is an ordinance to which God hath made ſuch a gracious promiſe, and he often doth reſtore the ſick, prayers being put up by believers for them; therefore in ſuch caſes we are to rely on God by an act of recumbencie, though we cannot relie on him by an act of full aſſurance; but ſuch as have much communion

with

with God, may know much of his mind, and have a particular faith for a particular mercie, whether ſpiritual or temporal: children have general and indefinite promiſes, and conditional upon faith and obedience, ſuch as determin not the kind of good promiſed, nor the particular perſon, and are therefore true if performed to any perſon in any ſort. *Heb.* 11.27. Many ſpiritual and ſo temporal promiſes are indefinitely propounded and ſo to be underſtood, not that the Lord intends an abſolute and univerſal obligation of himſelf, neither is the act of faith in the application of it required to be an abſolute and infallible perſuaſion that God will beſtow theſe particular things upon us: but the Lord expects we ſhould rely on him to do what is moſt for his glory and our good. But let me tell you faith may do much, (*Mat.* 9.) *When he ſaw their faith, he ſaid to the ſick of the palſie, Be bold, thy ſins are forgiven thee.* When he ſaw their faith, that is, the faith of them that brought him: So when he ſees the faith of parents bringing their children to Chriſt in the viſible way of this Ordinance, (for I know no other viſible way to bring children to Chriſt) he ſaith to them, Your ſins are forgiven you. Thus children are ſaved by the faith of the parents, begetting faith in them. Hence that paſſage of *David* concerning his child, *I ſhall go to it, it ſhall not return to me*, he means not of that ſtate of death in the grave, (for what comfort could that be to *David* that he ſhould go to the the grave with it?) but the ſtate of glory, to which he was aſſured it was gone, and to which he ſhould follow after.

Tenthly,

Tenthly, I am apt to be very charitable to the Infants of all believers that dy before they commit actual transgreſſion, heaven ſurely is fuller of ſuch Infants, than of others; and therefore as he ſaid, ſo ſay I, If I had 20 Children I would not hate God one. But how are theſe Children ſaved if not by that Covenant? *I will be thy God and the God of thy ſeed?* from which gracious Covenant, if afterwards they turn not away, they obtain the things promiſed, and their ſouls are bound up in a bundle of life for ever. *See p. 69.*

Credo quo nomine filij veſtri ſalvantur niſi ex illo verbo, Ego ſum Deus ſeminis tui, ac niſi illud verbum ad illos pertineret, ne ad baptiſmum quidem adminiſtrandi eſſent. Cal. Inſt.

Quicunq; in Dei fœdere gratioſe ſemel eſt, neq; unquam ab illo fœdere ſe avertit, ille bona promiſſa conſequitur; nunquam enim deſerit Deus niſi deſertum. See Forb.

Obj. There was no promiſe of eternal life mentioned in that Covenant.

Anſ. In that Covenant God promiſed them temporals more largely, ſpirituals more ſparingly, according to his ſecret diſpenſations of theſe and thoſe times; they were children, and a child differs not from a ſervant in his nonage, now children are more taken with childiſh things; therefore they had more of temporals and leſs of ſpirituals, more of the ſpirit of bondage than the ſpirit of adoption, that is, that ſpirit that makes us ſons, πνεῦμα υἱοθεσίας, and teſtifies we are ſons; but yet we ſay in that Covenant life is propounded implicitly, in that he ſaith, *I will be thy God*, which is interpreted by our Savior to include

Hence the motto of the Prince of Wales, [I SERVE] *Gal.* 5. 4. a child differs not from a ſervant; and thus the Hebrew נער the Greek παῖς, the Latine word puer ſignifie either a child or a ſervant.

clude not onely ſpirituel life here, but eternal life hereafter. Chriſt by virtue of his ſpiritual dwelling in us, will raiſe us up at the laſt day, for as the union betwixt Chriſt's humane and divine nature ceaſed not even in the grave: ſo neither doth the union betwixt Chriſt and the ſoul and the body ceaſe. *Rom.*8. Seeing that we are not raiſed by the graces of the ſpirit, but by the ſpirit it ſelf dwelling in us; it is true, Chriſt as Mediator ſhall ceaſe having yielded up that *vicarium Regnum* to his father, but he continues head of the Church for ever.

2. When the Lord explains that Covenant, *Ier.* 31.33. Doth he not ſay, *I will be their God, their ſins and iniquities will I remember no more?* and are not our ſouls bound up in this as in a bundle of life? is not here juſtification of life for children to lay hold upon? Nay when the Lord ſaith, *I will write my Law in their hearts, and they ſhall all know me from the leſt to the greateſt*, that is, yong and old, is not this the Law of the ſpirit of life? and will not he write the Law of faith too, by which we live the life of the ſons of God? *Gal.* 2.20.

3. That bleſſedneſs (ſpoken of *Gen.* 12.3.) is explained by *Paul* to be juſtification by faith, *Gal.* 3. 8. 14. called there *the bleſſing of* Abraham *which comes upon the Gentiles*, that is, parents and children. *Act.* 3. bleſſedneſs is expreſſed by turning every one from his evil way. *Eſa.* 44. 3. *I will pour my ſpirit upon thy ſeed, and my bleſſing upon thy offſpring.* Is not here a ſpirit of life? are not the eſſentials of regeneration promiſed here to babes? and is not that

mother

mother promiſe, *I will be thy God*, the ground of all theſe? *Gal.* 3.14.

4. What is the meaning of that phraſe, *Do this and live?* may it not evangelically be taken as well as legally? *Ezek.* 20. *Neh.*9 *Which if a man keep he ſhall live therein.* What force is there in theſe words (with reverence be it ſpoken) if underſtood in their ſenſe? for might not the ſpiritual Iſraelites ſay, To what purpoſe is it? What hopes have we of attaining to that perfection, and ſo conſequently to life? It's granted the carnal Iſraelites being not ſenſible of their own weakneſs and imperfections, looked at that Covenant as a Covenant of works, and ſo ſeemingly it was propounded; but the ſpiritual Iſraelites look'd at it with another ey, as it was propounded with evangelical purpoſes, that is, Do this *in Chriſt* and live: Hence it was that the Lord bid *Moſes* put the Tables into the Ark, as ſignifying, That Chriſt was to keep Covenant with them and for them, as hath been formerly ſhewed.

Obj. None ever had any intereſt in that Covenant but ſuch as were in Chriſt.

Anſ. Never any had any ſaving intereſt in that abſolute Covenant, but ſuch as are in Chriſt in truth and reality; but there are others that are in Chriſt, as the unprofitable branch in the Vine, that bringeth forth fruit to it ſelf: theſe having entered into Covenant with God, may be ſaid to be under the Covenant conditionally, (of which conditional promiſes the Sacraments

Some tender the words as the *Syr.* renders it, *viz. Every branch that bears not fruit in me. Joh* 15. ἐν ἐμοὶ.

ments are seals) and by virtue of it be made partakers not onely of temporals, but also of those common graces by which they are sanctified for this or that particular service. *Heb.* 10. 29. (*And hath counted the bloud of the Covenant an unholy thing, wherewith he was sanctified.*) Which grace is sometimes called life, (though it fall short of regeneration.) *Jude* 12. But the Covenant is established with the spiritual seed of *Isaac* onely, and such as walk in the steps of the faith of our father *Abraham*. *Gen.* 17.19. *I will* establish *my Covenant with him for an everlasting Covenant*. *Ismael* was under the Covenant, but mocking at the promised seed, (that is, *Isaac*, a child of the promise) he was discovenanted and cast out; therefore he was in before, (*Gal* 4. 30.) else how was he cast out? *Esau* was under that Covenant of *Isaac*, but he, profane wretch! sells his birthright, and goes to Mount *Seir*, therefore he is cashiered also, and not so much as mentioned in the Genealogie of our Savior upon this account.

Obj. All the promises of the new Covenant were made to the spiritual seeed.

Ans. But did not those promises run along being entailed upon *Abraham* his posterity? and are not the promises made to the visible Church whereof Christ is the visible head? were children ever cast out of that mystical bodie of Christ? *Gal.* 3. Doubtless the Apostle speaks of a Church which was the visible bodie of Christ, to which the seals were applied

Quamprimum quis natus est ex fideli parente, statim fit filius Abrahae; nam priusquam Judeus aliquis circumcisus fuit, habebatur in numero filiorum; baptismus enim non facit filios Abrahae, sed foedus.
Whit. de Sacr.

applied, for there was no distinction of a fleshly and spiritual seed in the old Testament, but all were included in one and the same Covenant, till they degenerated from it.

When there is mention made of *Abraham*'s carnal seed in opposition to his spiritual seed, *Rom.* 9. *Gal.* 4. As *Ismael* is said to be born after the flesh.

1. It's not because such were reprobates, for many of *Abraham*'s seed were reprobates, and yet not reckoned to be born after the flesh.

2. Nor because such were begotten by carnal generation, for so *Esau* and *Jacob* were.

3. Nor merely because born of *Hagar*, for God commanded Circumcision to pass upon the concubines children. *Gen.* 17. 12.

See Grot de jure belli. p 12. *Lege Mosis Israelitæ soli remanebantur, Circumcisionis autem lege tota Abrahami posteritas, quare aut populi extra Israelitas circumcisi sunt, eos credibile est aut ab Esavo aut ex Cethuræ posteris venisse.*

4. Nor merely because unregenerate, for many elect persons are not converted in infancie.

5. But *Ismael* is said to be born after the flesh because *Hagar* was a bond-woman, (and in that time a type of the Covenant of works) too likely an instrument in the course of nature for a child of the promise to be begotten of. *Gal.* 4. 23. It's probable *Abraham* might not so much make use of his faith, as nature in using *Hagar*; and in this *Ismael* was a type of all hypocrites that have no more than what may be attained to by humane industry; but *Abraham* had *Isaac* so by faith in the promise as if there were no use of nature. *Abraham* circumcised *Ismael*, which

which sheweth, that as none but the visible faithful are to be baptized: So all the seed of such are to be looked upon as elect (as *Abraham* did) untill God or they discover the contrary; for God hath not disanulled *Abraham*'s Covenant which runs in the natural line, nor added to it, the whole Gospel being but an explication of *Abraham*'s Covenant. *Heb.* 4. 2. Therefore it remains in its latitude, including children as well as parents.

The Covenant having an external administration, many might be in it according to Gods revealed will, but not according to his secret purpose; now we are to proceed according to his will revealed in his word, for what ever Arguments are produced against the children of believers now, might have been pleaded against *Abraham*'s seed of old; therefore *Rom.* 9. *Paul* speaks not a word of a different dispensation of the Covenant of *Abraham* in the old and new Testament: I say, there is not the left word hinted, that infants, because children of the flesh, therefore are no children of the promise but rather the contrary: For *Isaac* though of *Abraham*'s flesh, yet was a child of the promise when but eight days old, and let me tell you, The Covenant in some respects makes the father a spiritual father, and the child a spiritual seed as well as natural. To conclude, the Apostle doth not shew in the forenamed chapter, who were the seed as to Ordinances, but who were the seed as to election and salvation.

Believers were the seed of Abraham among the Jews. *Rom.* 9. 6, 7, 8. Therefore our Savior argueth, those Pharisees not to be the children of Abraham.

For

For though there was a Covenant for *Ismael*, yet was it not established with him but with *Isaac*. *Gen.* 17.19. He shewed indeed that all the children of the flesh are not the elect seed, but doth not shew they were not the children of *Abraham*'s Covenant. *v.* 7.

The children of the promise are those that are born to *Abraham* according to promise, therefore all *Isaac*'s seed according to the flesh were children of the promise; for the promises were made to them, notwithstanding some of them were thrown out, and some entered not in. Thus the Gospel Church hath the promise of salvation made to them, but so as many visible Saints may fall short thereof. *Heb.** 4. 1. Which shews you that *Abraham*'s Covenant contained all his seed indefinitely, for that some should enter in: The promise is absolute, but as for the individuals it was upon condition of faith: so there is a company of believers elected that shall certainly enter into glory, and these determined by God. But as for particular persons considered as visible members of the Church; these enter in, or not, accordingly as they believe, or believe not. When a man covenants with another, That such a piece of land shall descend to his heirs, who shall be his heirs is unknown, onely it's known in general

See Piscat. in Gen. 13. 15. To thee will I give this land, and thy seed for ever.] *Posteris tuis non tamen omnibus, sed tantum orituris ex filio uno, cujus respectu erunt semen unum* (i) *populus unus.* *Sic* cap. 21. 12 *Ubi jubet ablegare Ismaelem, additâ hac ratione, Nam in Isaac vocabitur tibi semen.*

* The word ὑστερῆ signifies not a seeming but a real falling short, according to scripture phrase, and the scope and purport of this place.

that the child is the next of kin: Thus in this case who ſhall have the benefit of this Covenant may be unknown, but in general it's known that believers ſhall. The Lord appoints his Church to look upon ſuch perſons as ſaints or no ſaints, according to their viſible holineſs, and to look on their ſeed to be ſuch as their parents are; for *Iſmael* is reckoned firſt as *Abraham's*, afterwards *Iſmael's* ſeed are reckoned as enemies and ſtrangers like himſelf. *Exod.* 12. 48. 1 *Chron.* 2. 17 It appears *Jethro* was an Iſmaelite, yet *chap.* 17. 25. he's ſaid to be an Iſraelite. *Iſmael* was under the Covenant, and God did much for him as the ſon of ſuch a father, *Gen.* 21 13. *And alſo of the ſon of the bondwoman will* I *make a nation, becauſe he is thy ſeed*: But the Covenant was eſtabliſhed in *Iſaac*: All viſible profeſſors and their ſeed are incovenanted, (for the promiſes of the Goſpel are tendered to them, and they accept of them) but the Covenant is eſtabliſhed on true believers onely; not as though (ſaith the Apoſtle) the word of promiſe hath taken none effect. *Rom.* 9. 6. No godly Jew (though others did) ever thought the word of God falſe, becauſe thoſe that truſted to the works of the Law, were rejected: For in thoſe indefinite promiſes it's enough to render them true, if they take effect in ſome though not in all, according to the intent and ſcope of the holy Ghoſt. Let God then be true and every man a lier, according as it is written, That thou

Gen. 26. 28. & 34. 3, 4. The promiſe runs thus, *Unto* thy ſeed *v.* 3. And *unto* thy ſeed, *v.* 4. when he ſpeaks of the Church-ſeed, that is, ſuch children as were inchurched: But when he ſpeaks of Chriſt, then he alters the phraſe, ſaying, *In thy ſeed ſhall all nations be bleſſed* Gal. 3.

thou mighteſt overcome when thou art judged· ἐν τῷ κρίνεσθαί, either when thou judgeſt or art judged, it's *media vocis*; thus the Heb. (*be miſhpat*) *in judicio*, which is taken actively or paſſively.

2. We anſwer as formerly, there are promiſes *for* grace as well as *to* grace. *Deut.* 30. 6. *Joh.* 6. *All the father hath given me ſhall come unto me, and whoſoever ſhall come unto me I will in no wiſe caſt out.* Thus *Jer.* 31. 34. *From the leaſt to the greateſt*, yong and old, *they ſhall all know me*, that is, believe in me: *Joh* 6. 45, 64, 65. That place of the prophet implies a multitude of ſuch in the Church, far above what had been in former times: to ſay it's meant of the elect, as uſually they interpret ſuch places, reacheth not the ſcope of the place which imports a greater number than ordinary in former times, whereas of the elect it would be true were they never ſo few, or in thoſe times no more of them, than had in any other age formerly been; therefore it is well obſerved that the Covenant is the ground of faith, and not faith the ground of the Covenant: For who can believe without a promiſe? what ground hath the faith of the parent to work upon, if you take away the promiſe? *Archimedes* ſaid if he had but footing to ſtand upon, he would toſs the earth like a ball: and what cannot faith do (which in ſome ſenſe is ſaid to be omnipotent) if it have a promiſe to work upon? but if faith have no ground to work upon, it can do nothing.

3. Do they not proceed according to the judgment of charity in their adminiſtrations, as the A-

ſtles did? *Act.* 8. they were all baptized from the leaſt to the greateſt, that is, yong and old, and were all theſe really ſaints? *Joh.* 2. 26. Theſe were accounted the ſpiritual ſeed, till they manifeſted the contrary: If ſuch, why not children? For if the Covenant (as they ſay) be onely with real ſaints, and the ſeal adminiſtred onely to ſuch; then none at all are to be baptized, ſeeing with *Peter* we may eaſily be miſtaken. But were it not better to adminiſter the ſeal to 99 that are not really ſanctified, than deny it to any one to whom it doth belong.

The third Argument is taken from Circumciſion. Infants were circumciſed under the law, therefore now to be baptized under the Goſpel.

Firſt, Becauſe the Covenant of grace made with the Jews and Gentiles is the ſame Covenant for ſubſtance, as hath been ſufficiently proved; though there be diverſitie of adminiſtrations thereof. *Gal.* 3 8. A man in this or that habit is the ſame man, though diverſe in his apparel: even ſo the old Covenant formerly adorned with that dreſs of ceremonies, but now ſtript of them and made plain, is one and the ſame Covenant with the new Covenant.

Secondly, Circumciſion and baptiſm are both ſeals of the ſame Covenant, and they are the ſame ſacraments or ſeals for ſubſtance, and for the ſpiritual part and uſe thereof. Circumciſion ſealed the Covenant of grace to *Abraham* and his ſeed. *Rom.* 4 11. And baptiſm doth the like.

Thirdly, We may argue from the Analogie betwixt Circumciſion and baptiſm: for they both agree

gree in the ſubſtantials, though they differ in ſome circumſtantials.

Now they themſelves do confeſs we may argue from parity of reaſon or Analogie.

1. When Analogie doth not inſtitute a piece of worſhip, but onely helps to the underſtanding of it; now as for the ordinance of baptiſm it's clear, but as for the application of it to this or that ſubject, we need the help of Circumciſion.

2. When we do not reſt ſolely in the compariſon, but have a farther reaſon for it; now it's not the bare Analogie between Circumciſion and baptiſm, by which we enforce the baptiſm of infants, but the grouuds of both from ſcripture.

3. When it holds full proportion in ſcripture to that for which it's brought, which we ſay, Circumciſion doth to baptiſm, unleſs in ſome particulars wherein a peculiar reaſon may be given. We ſay then,

1. They agree in their ſignification, for they hold forth to us mans corruption by nature. *Joſh.* 5. 3. *The hill of fore-skins.* This was clearly ſhadowed out in the cutting off the fore-skin: and what doth the waſhing of the body ſignify but that natural uncleanneſs which we contracted from our firſt parents. *Heb* 10.22.

The ſubſtance of all divinity lay in Circumciſion, (as *Luther* well obſerves) the like may we ſay of baptiſm; therefore if we would be good Divines, let us ſtudie our baptiſm: For the Lord hath put a great ſtreſs upon ſuch truths as ſeem little in the eys of many.

Gnorlab ſignifieth a ſuperfluity, and is not ſin a ſuperfluous thing? *Jam.* 1. 21. *ρυπαρίαν, a whitflaw.*

2. They agree in this, that they repreſent the myſtery of our redemption: In the former there was

the ſhedding of bloud, in the later the ſame bloud is repreſented by water poured on us. Now the ceremoniall part of Circumciſion is aboliſht, but the ſacramental part ſtill remains, which a believer may plead with God; for baptiſm is (ἐπερώτημα) the earneſt demand of a good conſcience: (that what is ſignified in that Ordinance may be made good unto us) ſo the word rather ſignifies than the anſwer of a good conſcience. I ſay it's the *earneſt demand*, for *omnis præpoſitio eſt additio*, every preпoſition, as we ſay, is an addition. *Phil.* 4. 17. *Not becauſe* I deſire *a gift*, δόσιν, but *I* earneſtly deſire (ἐπιζητῶ) *a fruit*, or whatſoever was an effect of his Miniſtery.

3. They agree in that they repreſent the myſterie of regeneration.

Firſt, The cutting off the fore-skin ſignifies, the taking away that filth of nature: and is not baptiſm the laver of regeneration, and the waſhing of the new-birth? *Tit.* 3. 5.

Secondly, They agree in their ſubjects to which they are applyed, each of them being adminiſtred to ſuch as are incovenanted, which are the πρῶτον δέκτικον, the firſt ſubject of the ſeals, (and not believers, *quatenus* believers, as ſome would have it) whether yong or old: So that being applied to Infants (though for the preſent wanting faith) they are not ſeals of a blank, unleſs we ſhould ſay that the Covenant was a mere blank. *Rom.* 4. 11. 12.

Fourthly, they agree in their ends and uſes,

1. In that they are initial ſeals of the Covenant of grace, aſſuring parents, That as God is their God:

ſo

so he will be the God of their seed; they are both to strengthen the faith of parents in laying hold on the Covenant for their children. So that when the Lord seeth the faith of the parents, I am persuaded he oftentimes saith to the child, (as to that man, *Mat.* 9.) Thy sins are forgiven thee.

2. In them we are dedicated and consecrated to God, that is, given up to him and to his service for ever. 1 *Sam.* 1. 28. Therefore as Circumcision, so baptism binds us to the keeping of the Law evangelically.

Quod morale est durat, viz. fidem profitendam ex dedicatione parvulorum

חתן *Sponsus dicitur puer, quando circumciditur, (eucircumcisionis die, quia tum primum populo dei conjungitur, & deo quasi desponsatur.*

Exod. 4 *Et ipsa dicebat, Sponsus sanguinum tu mihi es,* Targum. ברמא *Per sanguinem circumcisionis istum datus est sponsus nobis, tunc dicebat sponsus sanguinum propter circumcisiones.* Schindl See LXX.

ἐστι τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου.

3. They serve to distinguish us from the world of heathens and pagans: they and theirs lie all of them uncircumcised, I mean, unbaptized, with their iniquities upon their bones, as the Prophet saith of *Meshech*, *Elam*, *Tubal*, and the rest of the Nations, (*Ezek.* 32.24,26,27.) branding them with this black cole of infamy, *viz.* That they were uncircumcised.

4. They agree in this, That as Circumcision was not, so baptism is not to be deferred. *Abraham* and all his household were circumcised in that very day: even so baptism is not to be delayed, but with all convenient speed the seal is to be applyed, (*Act.* 22. 16. *and now why tarriest thou? arise and be baptized.*) For

Gen. 17. *In ipso articulo temporis,* in that juncture of time. *Mat.* 28. μαθητεύσατε, (βαπτίζοντες.) in the present tense as implying haste.

the neglect of this Ordinance is dangerous, as the contempt is damnable.

Thus far they agree, therefore (say some) Circumcision was a type of baptism. *Col.* 2. 11, 12. *Paul* contends with those who labored to maintain jewish ceremonies and types, (*v.* 10, 11.) shewing that Circumcision, which was the profession of the whole law, was fulfilled as a type or figure to christians by Christ in baptism, and therefore that was to vanish away as the types did, when they were fulfilled. *v.* 12. He shews how we are circumcised in Christ, which is sealed and effected by baptism, in which we are assimulated to Christ, so that baptism is a christians Circumcision; and then are we said to be circumcised with the circumcision of Christ when we are baptized.

That Circumcision is a type of baptism it will appear if we examin the properties of a type.

1. Types are inferior to their antitypes, of which they are but shadows and figures: so is Circumcision to baptism in many respects.

2. Types were not true in themselves comparatively, being a shadow of things to come; but in the body or truth which they type out, so in circumcision there is a type of a type, that is, a shadow of a more lively image: but as for the holiness of children, which some say was ceremonious, we answer, That parents and children were federally and therefore morally holy, as the Apostle tells the Jews long after the abolishing of the ceremonies, *viz. That they were an holy*

αἰνίτυπον Signum ad vivum expressum. Luther.

holy nation, a peculiar people. 1 *Pet.* 2. For what could the holineſs of children in the old typifie in the new?

3. When the antitype of truth is fulfilled, then the type ceaſeth: and thus Circumciſion ceaſeth upon the uſhering in of baptiſm, though it was continued for a while, that ſo with the reſt of the ceremonies it might have an honourable burial, as being of a noble birth, even of Divine inſtitution. What hath been ſaid to Circumciſion as to the typicalneſs thereof, may with much more evidence of truth be applied to the ark, (wherein all the houſehold of *Noah*, that is, his children were ſaved) the like figure whereunto baptiſm now ſaveth. The like we have 1 *Cor.* 10. 2, 6. *And were all baptized unto Moſes, --- and in the ſea.* Now theſe things are our types, τύποι, we may argue with much clearneſs from the ſhadow to the truth even in this place, if all were baptized, then their children; if ſo then, why not now? For was it not the Apoſtles ſcope to let them know that the Jews had the ſame priviledges for ſubſtance with the Corinthians, who notwithſtanding thoſe priviledges were not ſpared, becauſe ſo highly exalted with many Goſpel priviledges. O ye Corinthians (ſaith the Apoſtle) do not think to eſcape, for

Maluerunt Judæi hoc velum cæremoniarum diſſuere quam lacerare. Molin.

Aqua diluvij in Arcâ conſtitutis ſalutaris, extra Arcam vero mortifera fuit. Aug.

In nube & mari, quæ baptiſmum nō num efficiens noſtro congruentem, obſcuriora potius elegit ſacramenta, quod ad antitheſin inter nos & illos magis valebant. Calv.

From the type to the verity the argument is of force, unleſs there be ſome ſpecial reaſon to the contrary.

all

all these befell the Jews as types; therefore as the Lord dealt with them, so will he deal with you.

However though it be denied that there is a type of a type, yet I hope that none will denie, that there is an antitype or a correspondent type that comes in the room & place of a former type. Though Circumcision properly was not a type of baptism, yet Circumcision and baptism are both types of one and the same thing represented, as was shewed before. The ark and baptism are two several types, yet both shadowing out our deliverance by Christ: So Circumcision and baptism are two distinct seals, but both holding forth to us our corruption by nature, and redemption by Christ.

Significat Apostolus mutuam similitudinem quæ vel ut vulgo loquimur, correspondentiam Cal. in Pet. 1, 3.

Beza renders 1 Pet. ἀντίτυπον, *typus correspondens*, or a type answering to a type.

Secondly, They differ in circumstantials, as

1. In the time, for the circumstances of time and day were not built upon the Covenant, *ergò*, not perpetual. Circumcision was on the eighth day, for which there was a special reason, not onely in regard of the weakness of the child the seventh day, being the critical day: but also because that day was a type of the resurrection of Christ, which was in the eighth day; and so the sabbath is call'd the eighth day, *John* 20. The same number of days was observed in many other things, (therefore it cannot merely relate to the weakness of the child) as for the consecration of the Priests, *Lev.* 8. 35. & 9. 1. The cleansing of the lepers, *Lev.* 14. 8, 9, 10. The cleansing

fing of the polluted Nazarites, *Num.* 6.9,10. and for the purifying of the altar. *Ezek* 43. 26, 27. and the offering of the ſacrifice, by which Chriſts reſurrection on the eighth day ſeems to be typified, who roſe again for our juſtification.

2. They differ in their ſubject, Circumciſion was adminiſtered onely to the males, baptiſm to the male and female. For,

1. The females were not capable of the former Ordinance.

2. Sin entered into the world by man, being an active inſtrument of generation; whereas the woman is a paſſive inſtrument, *Rom.* 5. *By one man ſin entered into the world*: For if Adam had ſtood, we had not fallen though Eve fell.

3. They differ in durance, Circumciſion was in force till Chriſt came, becauſe typical; but baptiſm continues to the end of the world: So that we ſee they agree in all the ſubſtantials, and almoſt in all things elſe, unleſs in ſuch things for which a ſpecial reaſon may be given.

I conclude therefore this Argument, as Circumciſion in the old Teſtament was applied to children: ſo alſo is baptiſm to be applied in the new; for of equals there is the ſame reaſon. Thus much for the 3 Argument, taken from the analogie between Circumciſion and baptiſm.

4 If children were circumciſed in the old, they are now to be baptized in the new, becauſe baptiſm ſucceedeth Circumciſion, (now what is ſucceſſion but the ſubſtitution of later things for former things

in the ſame ſubject, as is well obſerved) for when the Jews were converted, (*Act.* 2. 38.) Peter enjoyns them not to be circumciſed but baptized; which ſhews, that baptiſm comes inſtead thereof. Thus *Col.* 2. 11, 12. The ſcope of the Apoſtle was to take them off from the rudiments of the world, eſpecially Circumciſion, which troubled moſt of the Churches. Therefore he ſaith, *You are compleat in him, being circumciſed with the Circumciſion made without hands.* But they might object, We want the outward Circumciſion to us and our children, which was of ſingular uſe to the Jews to ſtrengthen their faith: The Apoſtle anſwereth, You are buried with him in baptiſm, You are circumciſed becauſe baptized; for baptiſm ſupplies the place and room of Circumciſion, and is every way as advantageous to you: So that we plainly ſee they were compleat in Chriſt, as to this Ordinance ſealing outwardly. Suppoſe (ſaith Mr *Sydenham*) the Ordinance ſhould again be changed, and the inverſion thus, That baptiſm ſhould be aboliſhed and Circumciſion ſet up again, and the Apoſtle ſhould expreſs himſelf after this manner, Ye are compleat in Chriſt, in whom alſo ye are baptized with the baptiſm of Chriſt, being circumciſed with him; Would not this deduction be clear, That Circumciſion was ordained inſtead of baptiſm? Therefore we ſay, Either baptiſm ſucceeds the ſacrament of Circumciſion, as to children; or elſe ſome other Ordinance doth ſucceed; or elſe nothing at all remains in lieu thereof: But nothing elſe ſucceeds Circumciſion; therefore either baptiſm

ſucceeds

ſucceeds it, or elſe there is no ſeal of the Covenant left as to children, but they without any viſible token of Gods favour depart out of the world.

5. Becauſe an Ordinance once enjoyned and never repealed, ſtands ſtill in force; but the ſealing of the Covenant to the infants of believing parents is enjoyned in the old Teſtament, *Gen.* 17. and never repealed in the new, if it be, let any man ſhew where.

All Gods commandments and inſtitutions about the Sacraments of the Jews, bind us at this day in all things which belong to the ſubſtance of the Covenant, and were not accidental to them.

6. Becauſe the priviledges of the Goſpel are as large to believers for themſelves and their ſeed, as under the law. Take away baptiſm from infants, and parents now ſhall want one means & that no ſmall one, *ſc. Sigillum dei*, the ſeal of God to ſtrengthen their faith in the Covenant of grace for their children, which parents had then: and children now ſhall want one means to confirm and effectually promote their ſalvation, even while they are infants or children, who may dy before they be men. Thus much for the third Argument taken from Circumciſion.

Quæcunq; de circumciſione dicuntur, & ſpectant ad naturam ejus ſacramentalem, quam habet ut communi cum reliquis ſacramentis, illa recte applicantur ad omnia ſacramenta; ſed varia ſignandi in circumciſione eſt ratio Amef.

The fourth Argument.

Children are inchurched, that is, members of the viſible Church; therefore to be baptized. *Eph.* 5. 26. *That he might ſanctify and cleanſe the Church, by the waſhing*

If children of believers be accounted to belong to the Church, the Argument will follow for baptiſm. Mr Tom. p. 139. See the Review.

of

of water by the word, that is, of institution and promise. Where we see plainly, that members of the Church are to be baptized. This I suppose no rational man will deny: for upon this ground women are admitted to the Lords Supper, because they with us are one body, one bread, 1 *Cor.* 10. I shall therefore shew you that children are members of the body of Christ.

Calvin challengeth all the world to shew where women received the Lords Supper.

First, They were members, therefore they are so now. *Psal.* 147. 13. *He hath blessed thy children within thee.* *Act.* 7. 38. *This is he that was in the* Church *in the Wilderness.* The body of a people (wherein children are included) is called a Church, though many were not circumcised for their rebellions and provocations in the wilderness: As many now a days in the wilderness of the Church are not baptized, through the neglect of their parents, which is a sad omen that the Church may yet wander long in this wilderness state. If then children were members of the visible Church, they are so still; for we read not of their dischurching

Eph. 2. 12 πολιτία, Politie or Church priviledg: That was a spiritual Common-wealth whereof the Jews with their children were members; and so are the believing Gentiles with their children; for they onely are strangers from the Common-wealth of Israel, which are strangers from the Covenant.

See *Cal. in Jos. cap.* 5. 6. Those that were born in the wilderness were not circumcised, for they walked fourty years in the wilderness, [because they obeyed not the voice of the Lord.] This is rendered as a reason of their non Circumcision, and not their journeying from place to place, as some think, for sometimes they stayed long in a place; if therefore it had been the Lords pleasure that they should circumcise their children, the Lord would have minded them of it: but for their rebellions the Lord suspends the seals, *q. d.* I will disown and discovenant you and yours, if you persist in your sins.

churching in the new Teſtament. Yea the Prophet ſaith, *Jer.* 30. That the children of the Jews ſhall be be as of old time. Hence that of the Apoſtle, *Gal.*4. *As it was then, ſo it's now.* Then they were members, being the children of the promiſe: ſo now we with our children are children of the promiſe, as Iſaac was, though a child, *erg.* conſequently we with our children are Church members.

Again, Such as obſtinately reject Chriſt are caſt out, *Gal* 4. Therefore they were included before, elſe how could they be excluded? but as it was then, ſo it's now, ſaith the Apoſtle. There were then thoſe that did forſake the holy Covenant, *Dan.* 11 30. ſo it's now; but for this they are to be caſt out of the Church of God. Though the Church of the Jews had caſt off the leaves of its figurative holineſs, yet the ſubſtance thereof ſtill remains

Secondly, That children are members, it appears from *Rom.* 11. where the Apoſtle ſpeaks of a viſible Church which I ſhall eaſily demonſtrate.

1. There was a partaking in common of the fatneſs and ſweetneſs of the Olive tree, that is, the viſible Church, to wit, or the ordinances, promiſes, ſeals of the Church; now theſe are in a viſible Church, therefore thoſe branches that were broken off, were members of a viſible Church. *Joh.* 15. 6. ὡς κλῆμα, for a branch in appearance is a viſible branch.

συγκοινωνὸς, *verſ* 17. This word intimates ſuch a partaking as they had, not ſuch as they might have had, as Mr *Tombs* would make the world believe.

2. The breaking off is from a viſible Church, Behold the ſeverity of God, ἀποτομίαν, *verſ.* 22. The breaking

breaking off was visible and sharp. The ax of the word lay long at the root of the tree as ready to cut them off but suddenly the Lord takes it up, hews them and cuts them down from the root *Abraham*, and gives them a bill of divorce, seeing they had voluntarily and obstinately rejected his son, *Act.* 13.26. After he had discovenanted them, then he comes with that Roman ax (as *Luther* calls it) and cuts them down root and branch in one day.

κέντρον, *stimulus*, ἐγκεντρίζειν, *pungendo inserere.*

3. Their reingrafting shall be visible, and in a visible way, *v.* 25, 26. All Israel shall be saved, that is, the body of the 12 tribes. So the Prophet interprets it, *Ezek.* 37 22. *I will make them one nation in the land.* This clearly argues that he speaks of that visible Church of the Jews, though not as a body politick, meeting in one place, having publick officers in common, and ordinances in common: but as a Church in his general notion considered.

4. He speaks (*Rom.* 11.20) to the visible Church at Rome, (for will any say, they are exhorted to take heed they be not cut off from Gods eternal election? this is not to be imagined.) boasting of her external priviledges, whom he warns by this visible example of the Jewish Church rejecting Christ, and therefore rejected by Christ, because they did cleave to a Covenant of works and not of grace; but these also taking no warning were dischurched, when they exalted works above Christ, or at least made them competitors with Christ; looking for justification by them,

them, and not by Chriſt alone, as *Kemnitius* well obſerves, for which that Church was diſchurched.

5. If they were broken off from the inviſible Church, then were they of it before, whether we ſpeak of reprobates or real members; if of reprobates, then, according to their ſenſe, reprobates were broken off from the inviſible Church, which is not to be imagined; if of real members, then ſuch chriſtians may fall from ſaving grace finally and totally: for thoſe individual perſons ſhall never be reſtored, though the branches ſpecifically conſidered, ſhall be reinſtated into the viſible bodie of the Church.

6. *Rom.* 11.15. They are ſaid to be caſt away, which cannot be verified of the inviſible Church, ſeeing Chriſt hath choſen them, (*Eſa.* 41.9. *I have choſen thee, and not caſt thee away.*) and engaged (*Joh.* 10.) that they ſhould never periſh.

7. The inviſible members did believe, how then could they be broken off for unbelief? therefore I ſay that the ingrafting of the Jews, *Rom.* 11, ſhall not onely be by faith into the inviſible, but alſo by calling and profeſſion of faith into the viſible Church: the working of which in the nation of the Jews, when called, will appear to be a mighty work of God, even as the reſurrection from the dead.

Theſe things being premiſed, I thus argue,

1. If onely ſome branches be broken off, then the reſt remaining in Church-membership, both parents and children are made partakers of the root and fatneſs of the Olive tree.

2. *A pari*, Children are broken off by the unbe-

lief of parents, wilfully rejecting Christ; therefore they are grafted in by their parents, embracing that Covenant of grace for themselves and their children: For the ingrafting of the Gentiles must be suitable to the breaking off the Jews.

3. The Olive tree, that is, the visible Church, still remains, saith the Apostle, some of the branches onely being broken off; and we as a wild Olive grafted in, ἐν αὐτοῖς, instead of them, as the Syriac translation also renders it Hence it is, the Vineyard, *i.* that Church for the substantials of it is given to the Gentiles *Mat.* 20. 16.

Oleaster, v. 17. i. e *Oleastri surculus*] *Nam integræ arbores non inseruntur.* Beza.

4. The unbelief for which the Iews were broken off, was not merely the rejecting of the Covenant of grace, as made to themselves personally; but as it was held out to them and their seed jointly: therefore children are included in the sense of the Apostle.

5. *Rom.* 11.28. As touching election, they are beloved for their fathers sake] Election must be understood in that place of the external grace of the Covenant, whereby God chose this nation to himself. *Deut.* 4 27. By which expression we may plainly see, That the Covenant the Lord leaves to parents, extends to their children also.

6. Why are they called natural branches more than others?

The Patriarchs are called the root, not in respect of their persons, but of the promise which is made to them and their seed; for the internal personal qualities are not conveyed by generation, but (as is observed by others) the external privileges which are given to a stock or kinred do discend by generation, from believers not considered as the sons of Adam, but as such as are in Covenant with God.

thers? Surely not in reſpect of their goodneſs o nature or natural propenſion to grace; for they are naturally as ſtiffnecked as any people: but in reſpect of the nature of the Covenant of grace given to their anceſtors and their ſeed, according to which God is more readily inclined to pour out of the ſpirit of his grace upon the ſeed and offſpring of his covenanting people, than upon ſtrangers and aliens. Now though the Gentiles in their firſt ingrafting may be ſaid to be the wild Olive, (as the Iews at firſt were) yet afterwards they were naturalized, and their children become natural branches of the Olive tree, (*i e.*) the Church of God. *Pſal.* 128. *Thy children as Olive plants*, green and legitimate, for the Olive tree admitteth no other graff. *Ainſ. in Pſal.* 128. The ableſt of that opinion do grant, That now in the days of the Goſpel, children are under the promiſe; and that the promiſe (*Gen.* 17. 7.) is a Goſpel promiſe, notwithſtanding they denie the ſeal, though the promiſe be made the ground of annexing the ſeal, whatever is ſaid by any to the contrarie. See Mr *Tombs*, *Review. p.* 3.

Others being convinced that the Apoſtle ſpeaks of a viſible Church, (which indeed is undeniable true) flie to their old diſtinction, to wit, the Covenant of Circumciſion, or the Covenant of works; from which Covenant they ſay the Iews are cut off to this day; to make this good, they diſtinguiſh betwixt *Abraham* begetting, and a working *Abraham*, and a believing and faithful *Abraham*. Thus they ſay, The whole nation of the Iews were legally holy till that

Covenant was abolisht. I answer, They make a distinction betwixt *Abraham* believing and *Abraham* working, where none is to be made; for did not his works [συνεργεῖν] work together with his faith, declaratively, not onely before men but God? were not these works brought in, (*Iam.* 2. 18.) as fruits of his faith, which is the condition of the Covenant of grace? for faith without works is dead, how then can it justifie?

Jam. 2. 18. [Shew me thy faith (saith the translation) without thy works] but it should rather be rendered [by thy works] ἐκ τῶν ἔργων. that is, [make thy faith appear out of thy works.]

2. Observe, They say that Covenant mentioned *Rom.* 11. *Heb.* 8. is abolished, as being a typical Covenant: but we answer, We have alreadie proved it to be an everlasting Covenant.

3. What priviledge, that is, peculiar benefit was it to that nation to be under the Covenant of works? *Rom.* 3. 1. which is common to all nations considered as the sons of Adam: but in *Rom.* 9. the Apostle speaks of that Covenant and the fulness thereof, as a peculiar prerogative to that nation, and not common to others.

4. What prejudice could it be to them to be cut off from that Covenant? nay it had been well for them if they had been cut off from the Covenant of works, which neither we nor our fathers were ever able to bear. The Apostle tells us they are hardened, and the Lord hath sent a spirit of slumber, *v.* 8. that he hath cast them away, *v.* 15. and broken them off, *v.* 17. and why? because they did not cleave to the Covenant of grace, (which they were under, Act. 3. 25.

3.25. and 4.4.) but wilfully and obſtinately rejected Chriſt, being unskilful in the word of righteouſneſs, (*Heb.* 5.13.) that is, not diſcerning aright that juſtification was held forth in the old Covenant, but cleaving to the works of the law. *Rom.* 9.31,32. comp. *Rom.* 11.7.

5. If that Covenant be aboliſhed, how can they be reingrafted into it? for the Apoſtle here ſpeaks of a reingrafting into the ſame Covenant, which plainly argues it was no typical or carnal Covenant, but a Covenant of grace ſtill in force.

6. Through unbelief they were broken off, that is, (ſay they) from the Covenant of works; therefore (according to their doctrine) if they had believed, they had continued in the Covenant of works to this day, wch is a contradiction: and yet they affirm that Covenant ended with Chriſt, it being a typical & carnal Covenant as Canaan was. But have not ſuch cauſe to mourn, that ſuch a groſs ſpirit of error ſhould thus ſeiz on them, and lead them into thoſe falſe and bywaies; certainly for building upon the foundation this traſh, wood, hay, and ſtubble, they ſhall ſuffer loſs 1. of their labor, and 2. of their reward: For the day ſhall reveal it, and it ſhall be conſumed as by fire. 1 *Cor.* 3.13. Ah then retract with Auſtin, and undeceive thoſe poor ſouls you have deceived, leaſt the Lord be angry with you!

3. Arg. Of ſuch children is the Kingdom of heaven, *ergo*, they are inchurched. *Mar.* 10. *And they brought little children to him, that he ſhould touch them: and the Diſciples rebuked thoſe that brought them:*

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them : but when Jesus saw it, he was much displeased, and said, Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. Mark 10. 12.

*Lev.26.43. יען ובעון even because. Mar. 10 6. ἐλθεῖν πρὸς. Hence the word Proselyte, thus the children of the Gentiles were Proselytes.

1. Observe, they brought (καὶ βρέφη) *even babes to Christ; this is recorded for our imitation, *Mat.* 19. 13. προσηνέχθησαν, little children were brought.

2. Christ saith, Suffer little children to come to me, that is, to be brought to me. Is not this maxim in force in all ages from Christ to the end of the world? Doth not Christ now say to our dissenting brethren, Suffer little children to come to me? And how should we now visibly bring them to Christ but in that ordinance of baptism? I know no other way : For the invisible coming of invisible members falls not under the cognizance of the sons of men : therefore such a prohibition had been incongruous.

See the like phrase *Mar.*4.21. μήτι ὁ λύχνος ἔρχεται; *Num lucerna venit?* (i.) *importatur?* Is a candle brought to be put under a bushel.

Media applicandi Christum non sunt alia quam verbum et sacramenta, et, vel nullum datur ordinarium medium, vel baptismus est medium.

3. We are not onely commanded, but charged, *Forbid them not.*

4. Christ was very angry with his own Disciples, that offered to put them by; for even Christs own dear people may be injurious to children, as we see it in our days; but with these doubtless he is as much displeased, as ever he was with them, seeing that he hath the same tender bowels in heaven as he had on earth.

5. Of

5. Of ſuch (he ſaith) is the Kingdom of heaven, that is, of children, and ſuch as are like to children: (according to the phraſe of *Nehemiah*, Shall ſuch an one as I fly? that is, I or any in my condition.) For children are capable of being ſubjects of any Kingdom on earth; and why not of the Kingdom of grace? *Luk. ch.* 48. Saith, *Whoſoever receiveth this child*, Now leaſt we ſhould think he intended that child onely, as having ſome ſingular thing in him, he ſaith, *Luke* 18. 16. Of ſuch is the kingdom of heaven, that is, they are children of the Covenant, as the children of that nation were till they were discovenanted.

Mar. 10. 15. *Whoſoever receiveth not the kingdom of heaven as a little child*, (that is, as a little child receives it, ὡς παιδίον) *he ſhall not enter into the kingdom of heaven.*

To ſay it's meant of humble ſouls, is not ſenſe, and therefore not beſeeming the eldeſt Son of wiſdom ſo to ſpeak: for judge you, yea why do you not of your ſelves diſcern, and ſhew your ſelves men, *Iſa.* 46. 8. Is it ſenſe to ſay, Suffer little children to come unto me, for of humble ſouls is the kingdom of heaven? were not Chriſt's ſpeaches full of reaſon and weight? how did the Phariſees wonder at his anſwer, *Give to Ceſar the things that are Ceſars, and to that God the things of that God.* And ſhall we make Chriſt here (with reverence be it ſpoken) to ſpeak nonſenſe?

τὰ καίσαρος καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Obſerve how he multiplies the article when he ſpeaks of the things of God, or that which was dedicated to his worſhip.

6. He laid his hands upon them and bleſſed them. Thoſe that brought the babes to Chriſt, found more love and tenderneſs than they could expect; for he

Chriſtus infantes oblatos amplectitur, ut mundus intelligat, amplificandæ potius quam limitandæ patris miſericordiæ adveniſſe. Cal.

laid *both* his hands on them, embraced them, and bleſſed them, as *Jacob* on the ſons of *Joſeph*. owning them as his children. *Gen.* 48.5.

7. Obſerve he ſaith, *Whoſoever receiveth this child receiveth me. Mar.* 9. 37. *one of ſuch little children.* He farther addeth (τοιούτων,) of ſuch like, ſpecifically conſidered. Theſe words, *viz.* [*Whoſoever receiveth ſuch as theſe*] are of eternal verities; and therefore, as Auguſtine once ſaid, *Cavenè deus ſit, nè Chriſtus ſit*, Take heed it be not God, that it be not Chriſt that beggs an alms of thee, and thou denieſt him: So I ſay in this caſe, Take heed that we reject not Chriſt in rejecting infants, tendered to us in the Ordinance of baptiſm; for may not Chriſt at the laſt day ſay to ſuch as plead they never rejected Chriſt, Verily in that you rejected one of theſe little ones, you rejected me.

Obſerve the three Evangeliſts mention one and the ſame ſtory concerning children, which was occaſioned by the ambition of the Diſciples. *Luk.* ſaith, Whoſoever receiveth this child, οὗτο τὸ παιδίον, *Luk.* 18.16. *Mark*, Whoſoever receiveth, ἓν τῶν τοιούτων παιδίων,) one of ſuch children in my name. *Mar.* 9. 37. *Mat.* 18. 5. παιδίον τοιοῦτον. Theſe Texts do imply that Chriſt ſpeaks of a particular little child; and yet leaſt it ſhould be thought that other children of the Covenant were excluded, he ſaith, Whoſoever receiveth one ſuch little child in my name, receiveth me

παιδίον *de primo vitæ ſeptenario dicitur, puer de ſecundo.* Beza

Obj. Theſe children were ſick.

Anſ. He is ſick that ſays ſo, for there is not the leaſt word in the text that way tending; nor was there any reaſon or pretenſe that the Diſciples ſhould forbid ſick children to be brought to Chriſt.

8. *A majori*, If the kingdom of heaven belong to

others

others becauſe ſuch, then it belongs to children much more; for they are made the pattern of converſion and humiliation to all ſuch as expect ſalvation by Jeſus Chriſt. *Mat.* 18. 3. *Unleſs ye be converted and become as little children, ye ſhall not enter into the kingdom of heaven. q. d.* They are ſo far from not being members of the kingdom of heaven, as that none ſhall enter into it that are not faſhioned or molded according to the mold of little children.

Obj. There is no mention made of baptiſm in this of our ſaviour.

Anſ. Though it 's not expreſſed yet it is implied, For, 1. Chriſt ſaith, Suffer little children to come unto me, that is, to be brought to me in a viſible way.

2. He ſaith, Of ſuch is the kingdom of heaven; therefore to ſuch the broad ſeals of that kingdom appertain.

3. Whoſoever receiveth one of theſe little ones in my name, receiveth me: which is a propoſition of eternal veritie in all ages.

4. He laid his hands upon them, owning them as his own children, as Jacob did the ſons of Joſeph. Now the laying on of hands was uſed for confirmation after baptiſm. *Heb.* 6. 1, 2. To this purpoſe may we apply this act of Chriſt to thoſe infants, which was to confirm the promiſes ſolemnly made to their parents in baptiſm.

4ly. What is it that makes a viſible member of the Church?

1. Is it the promiſe or Covenant? and have we

got

not proved that children are incovenanted? *Ex promissione dei non tantum ex professione hominum, æstimamus aei populum.* Bull. de bapt.

Quo jure illi infantes baptizant, hoc nos infantes baptizamus, imo longe maliùs, si enim in baptismo spectanda est animi integritas sive sinceritas, jam certiores sumus de infantium sanctimonia, quam illi de adultorum confessione. Bul. *in Act.*

The κατηχούμενοι were visible members before they were baptized.

2. Is it the profession of Christ? and is not baptism a real though an implicit profession of Christ? did not the children of Israel virtually make a Covenant with God, though by sacrifices? *Psal.* 50. And do we not in all duties tendered to God, as it were say, I take this God for my God, and give up my self to him to be one of his people?

3. Is not the confession of God, (who saith, that children are holy) more than all the professions of men? is not the witness of God greater than the witness of men? (1 *Joh.* 5. 9.) the one being an human the other a divine Testimony.

5. Christ an infant was born head of the Church, *Mat.* 2. *Where is he* (say they) *that is born King of the Jews?* If Christ an infant was a member, then why not the children of believers? there can be no reason given to the contrary.

Per baptismum patet ingressus infantibus in ecclesiam, non quòd ad eos ecclesia non pertineret prius, nam ad ecclesiam pertinet quisquis Christi est; sed est signum visibile nostræ insertionis in corpus Christi. Bul.

6. Their children are of the bodie of Christ, else not saved; for half of the elect die in infancie, which must needs perish if they be not of the bodie of Christ. *Eph.* 5. 23. *He is the saviour of the body.*

5. Arg.

5. Arg. Believers may be baptized; but ſome children are believers: therefore ſome children may be baptized. The firſt propoſition is granted by all, the minor propoſition is proved,

Lutherani volunt eos etiam fide actuali credere, etſi evidentia rei eos cogat fateri, fidem illam non eſſe talem, qualem adultorum, ſed eſſe actum inexplicabilem.
Wal. loci com. de Bap.

Hunc ſpiritum fidei ſine omni actu eſſe non arbitramur, quia ſpiritus otioſus non eſt, quemadmodum ratio, etſi ſe non niſi paulatim exerat.
Idem Wal.

1. From ſcripture, *Mat.* 18. 3, 4, 5. (compared with *Mar.* 9. 36.) *Whoſoever ſhall receive one ſuch little child in my name, receiveth me: but whoſoever ſhall offend one of theſe little ones, that believe in me, it were better that a milſtone were hanged about his neck, and he caſt into the midſt of the ſea.*

The oppoſition ſhews he ſpeaks of children, For it's an undoubted maxim, Where terms ſtand as oppoſits, the one is to be taken in the ſenſe oppoſit to the other. Now it's clear from *ver.* 3, 4, 5. that he ſpeaks of children whom we are viſibly to receive in Chriſt's name, to ſuch Ordinances as they are capable of; therefore the words are ſo to be taken, *ver.* 5. (*little ones that believe in me.*)

There is the like phraſe *Rev.* 9. 4. It was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree, but onely thoſe men which have not the ſeal of God in their foreheads: Which exception ſhews you, That by graſs, green things, and trees, he means men: For the exception (as we ſay) muſt be of the ſame kinde. (*Exceptio eſt ejusdem generis.*) See *Rev.* 7. 3.

2. We may ſee this exemplified in many. *Pſal.* 22. 9. *Thou*

9. *Thou madeſt me hope when I hung upon my mothers breſts.* This is true in the antitype, Chriſt, who had faith from the very womb; it's true alſo in *David*, *Pſal.* 71.5. *Thou art my truſt from my* childhood, *by thee I have been holden from the womb.* (v. 17.) *Thou haſt taught me from my childhood, now alſo when I am grey headed forſake me not.* We ſee original ſin lies dormant in the child for a while, but quickly puts forth, it being *peccatum actuoſum*. *Pſal* 58. *They go aſtray from the belly*: and why may may not faith put forth betimes in ſome? as in *Eſaias*, (*ch.* 49.) *Jeremiah*, (*ch.* 1.5) and *John Baptiſt*, the firſt in the new Teſtament. Now the firſt in every kinde is the rule of all the reſt. I ſee no reaſon but when a child puts forth acts of reaſon, he may put forth an act of faith; and when he begins to know his natural, he may alſo know his heavenly father, though it wants that reflect act, whereby it knows that it knows; the former we have ſeen verified in many children in New-England and elſewhere.

3. *Reaſon.* If ſome be ſanctified from the womb, then they have faith, (*quicunq; renaſcitur fidem habet*, Luther.) For all the graces are concatenated; but ſome are ſanctified from the womb; for Chriſt as he ſanctifies our natures, ſo he ſanctifies every age, as *Hoſ.* 12: 4. Jacob being actuated by the ſpirit, began to act betime, and to wreſtle with his brother Eſau, in his mothers womb for the bleſſing.

(See *Zanchy.*)

4. Children have faith in heaven, therefore in earth. For,

1. If

1. If the Lord irradiate upon the ſouls of children in heaven, and they do behold the face of God, (which is an act of faith *Heb.* 11.27.) then have they faith in heaven; if ſo, why not on earth?

Quos pleno lucis ſuæ fulgore illuſtraturus eſt Dominus, cur non iis quoque in præſens, ſi ita libuerit exiguâ ſcintillâ irradiaret.
Cal. Inſt. l. 4. c. 16.

2. They reſt in hope of the reſurrection, elſe they were miſerable, *Pſal.* 16.9. that is, the ſoul doth reſt in hope; for the bodie properly is not the ſubject of hope, now hope is the daughter of faith.

3. There will be this uſe of faith in heaven, to believe that which we cannot comprehend, (for faith is the evidence of things not ſeen) even the infinite being of God, who dwells in that light that none can approach unto; therefore we conclude infants in heaven have faith, and why may they not have the ſeed of it here? ſeeing there is no grace in heaven which was not wrought on earth. Hence it is that regeneration is called an earthly thing, *Ioh.* 3. becauſe as for other reaſons, ſo this, it muſt be wrought on earth.

4. The firſt Adam had power to convey grace as faith to his poſterity; and hath not the ſecond Adam much more power? Was not the faith of Adam of the like nature with the faith of believers? though it do not put forth that act whereby we are juſtified.

5. Can any live without faith, or be ſaved for ever without it: and ſhall we denie it to infants, who ſtand in need of juſtification by faith as well as we?

Obj.

Obj. How can they be justified by faith which cannot act?

Anſ. Faith may be ſaid to be paſſive in our juſtification, becauſe the habit of faith is paſſive before it put forth any act; now we are juſtified ſo ſoon as by the habit of faith we are alive in Chriſt in the firſt moment of our converſion, before faith put forth any act. Thus children are juſtified by the habit of faith, for as we were guilty of Adams ſin, (which is imputed to us) before we were active in giving conſent unto it: ſo is the righteouſneſs of Chriſt imputed to children before they put forth any elicit act of faith. Therefore I ſay they are capable of that paſſive Ordinance of baptiſm.

Obj. Children have no knowledge, therefore no faith, therefore no intereſt in the Covenant or ſeal thereof.

Anſ. Are they not reaſonable ſouls, becauſe for the preſent they make no uſe of reaſon? and may they not have habitual knowledge lying dormant in them, though no actual? is it not Chriſt that enlighteneth every one (not that is going out, but ἐρχόμενον) coming into the world? doth not the reaſonable ſoul lie dormant in the body till organized? doth it not live though it move not for the preſent? when a man is aſleep he acts not grace, doth it therefore follow he hath none? may not a child be included in a leaſe and conditions made which render him capable of the benefit of it, if he perform the conditions therein ſpecified, though at the making of the leaſe he give no conſent at all? and were not the

children

children in the Evangeliſt bleſſed by Chriſt, becauſe they underſtood it not? or was Peter waſhed in vain becauſe he knew not what Chriſt did as yet? Mr *Tombs* ſaith, If he knew an infant ſuch an one as John was, ſuch a one he would baptize, and farther he ſaith, that ſuch as Chriſt bleſſed might be baptized; if therefore baptiſm belong to one infant, it's enough to confute them who denie it to all; but according to this account, it onely the elect and faithful are to be admitted to the Ordinance of baptiſm, there is no ſubject left to whom we may diſpenſe that Ordinance.

6. Arg. Taken from examples in ſcripture, whole families were baptized, none excluded; for *houſe* in ſcripture phraſe ſignifieth children throughout the Book of God. I have read it again, as to this point of baptiſm, and could never find in all the Book of God where the word (οἶκος) *houſe* or *houſehold* is uſed, and children excluded, but rather always included, ſervants being but the appendix of the houſe. *Gen* 16.2. *It may be I may be built by her*, ſaith Sarah of Hagar, that is, have children by her. *Forſan, inquit, ædificabor ex eâ.* LXX, ἵνα τεκνοποιήσωμαι ἐξ αὐτῆς, *Ut ex eâ liberos conſequar.* *Gen.* 18.19. *He will command his houſehold after*

Obſerve, the families are made the precedent.

If any one ſay here is a Synecdoche, the whole being put for part: We anſwer with Ursin. *Non eſt decurrendum ad figuram, ubi nulla eſt ratio ejus non retineatur ſententia propria.*

*Mat.*24 25. ἐπὶ τῆς θεραπείας] He made him Steward over his houshold] The word is altered, for here he ſpeaks of ſervants.

בנה (hence בן a Son) *uſurpatur pro procreatione, ſuſceptione, & eduecatione liberorum, qui ex parentibus quaſi extruuntur, & quibus familiæ tanquam domus ædificantur*

ut filius ædificij, pater fundamenti instar se habeat; ita quidem ut qui non habeat liberos, quasi destructus sit. Schindl *Sic* Plaut. in Most. Act. 1. *Novarum esse ædium arbitror similem ego hominem, quando hic natus est* Et paulò post, *Parentes fabri liberum, & fundamentum substruunt liberorum.*

after him, that is, childrens children; for Esau and Iacob were 15 years old before *Abraham*'s death. *Gen.* 45. 17 18. Pharaoh enjoyns Ioseph to bid his brethren bring their households with them, which being explained in the next verse, is extended to their little ones. *Gen.* 47. 12. Ioseph nourished all his fathers household, even to the little ones, לפי הטף *lepi hattaph, usq; ad os parvuli, genuinus videtur esse sensus, quòd omnes a maximo ad minimum paverit. Vatablus. Exod.* 1. 21. *God built the midwives an house*, that is, he gave them children, because they spared the children of the Israelites. *Deut.* 25. 9. *So let it be done to the man that will not build up his brothers house*, ובנה את בית אחיו, *qui noluerit suscitare semen fratri suo*, raise up seed to his brother. In this sense Rachel and Leah built the house of Israel, *Ruth* 4. 11. *Psal.* 115. 12, 13. By the house of Aaron he means both small and great. *Psal.* 113. 9. *He makes the barren dwell in houses*, that is, fruitful mothers of children. See *Gen.* 30. 30. & 35. 2. & 50. 8. *Exod.* 12. 3. *Josh.* 7. 14. 2 *Sam.* 17. 23. & 23. 5. 1 *Kin.* 14. 13. 2 *Kin.* 9. 7. & 20. 16. 1 *Chron.* 17. 16. *Psal.* 68. 6. Add to all these the several texts in the new Testament, where in this word *house* or *household* children are always included. Thus *Act.* 10. 2, 47, 48. & 11. 14.

κατὰ τὸ σῶμα. According to their bodies] that is, the number of their persons.

Heb. ~~[illegible]~~ lahem, *them*, in the masculine gender, for those midwives were couragious midwives.

the

the whole houſehold of Cornelius is baptized. The whole houſehold of Lydia, *Act.* 16.15. they of her houſehold are baptized upon her account without any declaration of their faith and repentance, onely becauſe they were of her family. *Act.* 16.31. The Jailor and his houſe. Obſerve, he firſt makes mention of his being baptized, then of his faith. *Act.* 16.33. 34. Criſpus and his houſehold. *&* 18.8. Stephanus and his houſehold. 1 *Cor.* 1.16. The houſehold of Ariſtobulus, and the houſehold of Narciſſus. *Rom.* 16. 10. τὰς ἐκ τῶν Ἀριστοβούλου, καὶ τὰς ἐκ τῶν Ναρκισσου. Which muſt be meant of their children, which came out of their loins, as the word imports. Thus 1 *Tim.* 3.4. *One that ruleth well his own houſe, having his children in ſubiection with all gravity.* 1 *Tim.* 5.8. *If any provide not for thoſe of his own houſe,* (that is, children, not ſervants) *he is worſe than an infidel.* *Gal.* 6.10. *Do good to all, eſpecially the houſehold of faith,* and muſt there be no reſpect had to the orphans and fatherleſs children of ſuch? thoſe doubtleſs we ought in a ſpecial manner to provide for, as being included in the houſehold of faith. Thus *Act.* 4. the believers had all things common, and did not their children ſhare with them? doubtleſs they were not excluded. *Gen.* 50.8. *All the houſe of Joſeph and his fathers houſe, went up to bury his father, onely their little ones they left in Goſhen.* It's obſervable that the little ones are included (for the exception is of the ſame kind) in the word *houſe* here excepted, becauſe of their unfitneſs for travel; but in all the places before mentioned there is not the leaſt word hinted why little ones

should be excluded. From all which places obſerve,

1. The language of the ſcriptures holds forth children to be the *houſhold*, & by conſequence the ſubjects of baptiſm: Let them ſhew any one place where children are excluded if they can, for *Exod.* 12. includes children, though infants were excluded, becauſe uncapable. *V.* 15. *Lydia baptizata eſt & filii domus ejus.*

2. Obſerve the Syriac ſo renders that word *houſe* or *houſehold*, which was the known language of thoſe times, and of great repute throughout the Churches of God.

3. Of the Jailor it's ſaid, *he and all of him*, (1) that were of him. *Act.* 16. 33. *Baptizatus eſt ipſe & filii domus ejus omnes*, comp. *v.* 32. *& eum omnibus filiis domus ſuæ*, as in the Syriac. Of Samaria it's ſaid (*Act.* 8.8,12.) all of them from the leaſt to the greateſt, that is, yong and old were baptized, both men and women; for children are included in the men in ſcripture phraſe, as Jacob ſaith, *Gen.* 34. 36. *I being but few in number, they ſhall gather themſelves together againſt me, and deſtroy me. Ezek.* 9. 6. *Slay both maids and little children, but come not near any man on whom is the mark in his forehead.* Grace written in the heart by the man Chriſt Jeſus, (who hath his inkhorn by his ſide) ſhines in the forehead of babes and others. *Eccl.* 8. 1. When Moſes demanded of Pharaoh to let Iſrael go, he meant children as well as the elder people, as he afterwards explaineth himſelf, and ſhall we be more cruel than Pharaoh, to grant libertie to ſuch as are adult, but keep poor infants in bondage? Thus *Joh.* 6.10. *Mar.* 6.44. compared

pared with *Mat.* 14.15. 1 *Cor.* 10.1. *All our fathers were baptized into Moſes*, in fathers children are included; and thus I underſtand *Act.* 15.1. *Unleſs ye brethren be circumciſed*, (that is, you and your children) *you cannot be ſaved*, as Paul explains it *Act.* 21.21,25. Thus *Heb.* 9. *It's appointed for all men once to dy*, and are not children here alſo intended? So that we ſee plainly that by a Synecdoche children are included in their parents.

4. The promiſe or Covenant is made to the parent in the behalf of the children. *Act.* 16. *Believe thou, and thou ſhalt be ſaved and thy houshold.* So when Chriſt raiſed the Rulers daughter, he required no more but this of the Ruler himſelf, Be not afraid, onely believe and ſhe ſhall be ſaved; now if the promiſe were the ground of baptiſm to the parent, it muſt be ſo to the children alſo; therefore the parent was bound in conſcience to ſee his children baptized. We have no mention made expreſſly of the Patriarchs keeping the ſabbath, but were they not bound to keep it? or ſhall we be ſo uncharitable to think that for ſo many hundred years they altogether neglected it? though doubtleſs the devil did endeavor to blot out the memory of the ſabbath, and of the creation, that ſo he might uſſher in the eternitie of the world. Sometimes we have a preceept or a word of allowance, but no example, as in that of the ſabbath, and in that of the eating of the ſeveral trees

In omni numero divinitus inſtituto, liberi ſub patris nomine cenſentur.

Accommodat illis (viz. infantibus) mater Eccleſia, alienum pedes, ut veniant; alienum cor, ut credant; alienum linguam, ut fateantur: credit in altero, qui peccavit in altero. Auſtin.

of the garden. Sometimes an example and no precept mentioned, as in that ~~of the sacrificing~~ of Abel, for sacrificing which doubtless there was a command, (though not mentioned) else God would not have sent fire down from heaven to consume the sacrifice, testifying his acceptance, if there had not been a divine institution for those sacrifices: Therefore we say, it's sufficient to us that the will of the Lord is revealed either by command, promise, Covenant, consequence, or otherwise, though there be no example for it in scripture.

5. We have the example of whole families baptized in the Apostles times, (and some in after ages, which gives light to the places of scripture mentioned) families as families, the parents thus embracing the Gospel, are made the precedent for that administration, therefore children must be included; for he that excludes nothing, includes all. There was no word for women to eat the Passover, yea it's said expressly, No uncircumcised person should eat thereof, and yet they grant that the women were to eat the Passover, being part of the household. *Exod.* 12. 3, 4. and shall children (contrary to the whole current of scripture) be excluded from this Ordinance of baptism?

Infantes christianæ domus pars: verum esto non fuerint infantes in domibus istis, nihilominus ad dominum pertinent, & in eâ censentur, ut si fuissent in domibus baptizatos eos nisi. Bull.

6. Children are included in the parents, as in that of Jacob, *I am but few this day.* But of this before.

Obj. Children are not mentioned.

Anf. 1. We have shewed that they are mentioned in the sense of the holy Ghost.

2. Sup-

2. Suppoſe they were not mentioned, it's not expreſſly ſaid that the Virgin Mary or the Apoſtles were baptized, or the ſeven Churches of Aſia, the Church of Theſſalonica, *&c.* but dare any ſay that they were not baptized? Where is it ſaid that women received the Lords Supper? for in the 1 *Cor.* 11. 28. the Apoſtle reſtrains the word to the males, and yet we believe that they did receive, upon this account, that they were members of the Church. We ſay then, the inſtitution of Ordinances (as of this) is clear, but the application of them to the ſubject not ſo, but gathered by conſequence.

(ἑαυτὸν) is of the maſculine gender, Let a *man* examin himſelf, *&c.*

Obj. They are ſaid to be believers, the Jailor believed with his whole houſehold, but children cannot be ſaid to be believers.

Anſ. 1. We have proved many children are believers.

2. They err, not knowing the ſcriptures; For though faith be required in the conſtituting of a Church in ſuch as are adult: yet in a Church conſtituted, as to infants it 's not required; no more than it was in Circumciſion, which did as much require faith as baptiſm doth; for it was the ſeal of the righteouſneſs of faith: *Act.* 16. There is mention made onely of the faith of Lydia, yet the text ſaith her houſehold was baptized: ſo that the faith of the parent gives the child an intereſt in the Covenant and ſeal thereof. As for the brethren mentioned *Act.* 16. 40. which they ſay were of the houſehold of Lydia, baptized by Paul. I anſwer,

1. The Apostle saith, *We spake to the women that resorted thither, v.* 13. It seems there were no men there, or else the brethren mentioned, *v.* 40. were not then converted.

2. It appears not that they were members of her family, (as the words imply, They went into the house of Lydia, and when they had seen the brethren) but rather some of the citie or other parts that met at the house.

Whereas there is mention made (*v.*40.) of the brethren, *Judicio est, cum aucta esset ecclesia illa, etjam in magno numero, fœminam illam primas tenuisse quod ad sedulitatem in officijs pietatis attinet, itaq; inde clarius liquet, quod in ejus ædes convenerant omnes pij.* Calv.

3. Suppose that, yet it makes not against us, for the children were baptized as well as the brethren.

Thirdly, The words, *he rejoiced with all his house*, or, there was joy in, (or, throughout) the house, he having believed. It's not said, that all his house believed; for the promise was made to the faith of the Jailor, not at all mentioning the faith of any of his household, *Act.* 16. 13. *Believe,-- and thou shalt be saved and thy house.*

*Mat.*23.15. ἀνέκραξαν πομπληθεὶ. They cryed out all at once.

καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ θεῷ, *Et exultavit cum omni domo suâ, credens deo.* Thus the Spanish Bible renders it. *Sic* πανοικὶ ἀναιρεῖσθαι *dicuntur, qui funditus pereunt.* Bul.

4. *Deut.*14.26. *Thou shalt eat there before the Lord, and thou shalt* rejoice *thou and thy household.* Little children could not rejoice in what they put their hands to, but might they not eat? doubtless they might, for they were of the household.

Obj. Paul preached to all in the house, therefore not to children.

Ans. 1. May not the Gospel be preached to little children

children as well as others? yea may it not in some sense be preached to babes? *Luk.* 1.76. *And thou child shalt be called the prophet of the highest.* Doubtless there being such an effect wrought upon the Iailor and his house, they would bring the little ones in their arms, rather than any should be hindered from hearing when Paul preached.

2. This speech is synecdochical, the whole being put for a part, (*to all the house*) that is, such as were capable, which is according to scripture phrase, *Psal.* 102. *He raiseth all that are fallen*, that is, all such as are raised, are raised by the Lord. As we say, such a scoolmaster teacheth all the children in the town, that is, all that are taught, are taught by him: So, the Apostle preached to all in the house, that is, to all such in the house as were capable of instruction.

1 *Sam.* 1.21. The man Elcanah and all his house went up to offer to the Lord] Yet it appears from *v.* 22. that Samuel being little, did not go up.

Thus much for the sixth Argument, wherein we see plainly that *house* always includes children. *erg.* We say, it's very evident, That the Apostles did baptize the children of the said households formerly mentioned.

The seventh Argument.

Children are capable of the grace of baptism, therefore of baptism it self.

1. They are capable of inherent grace, for a subject capable of sin, is capable of grace: but infants are capable of sin, being shapen in iniquitie, and conceived in sin. *Psal.* 51. Therefore they are capable of the grace of baptism, both which it seals, and which

it conveys; for the Lord being a free agent, hath not limited himself to any time; but as before baptism, so sometimes in, sometimes after baptism he doth convey that spirit of grace to infants. The more ordinary way for such as are adult in the constitution of a Church, is by the word; but the Lord hath not tied himself to this way, especially in a Church gathered, but doth doubtless breath in this Ordinance also: for look what the navel is to the child in the womb, the same is baptism to infants in the womb of the Church. *Cant.* 7. 2. The child in the womb is not nourished in an ordinary way, as by the mouth, but by the navel: even so infants are not sanctified by the ordinary way of hearing, but by this of baptism. I know other senses are given of that scripture, but as Bernard said of the Pope, Either this is he or shew me such another: So I say, Either this is the sense of the holy Ghost, or else let any man shew me a better. I would not willingly bring a sense to the scripture, but fetch it from the scripture, (for we must prophesie according to the measure of faith) which may easily be found out by comparing scripture with scripture. Now the like phrase you shall find in *Prov.* 3. *Trust in the Lord and it shall be health to thy navel, and marrow to thy bones*, that is, in a secret way thou shalt be fed, though the ordinary way fail. We see this truth daily fulfilled, That though a poor mans lay-

Non affere sed auferre sensum. Basil.

κανὼν μέτρου πίστεως, *i.e.* According to the measure of knowledge, faith, and grace which God hath given. This is to prophesie according to the analogie of faith, when we exceed not the measure of the gift bestowed upon us.

layings-out are greater than his in-comes, yet by a secret providence he and his are maintained: even so by the same good hand of God are infants in the womb of the Church nourished by baptism; for the spirit of God doth move upon these waters, as some have allegorized that of *Gen.* 1. 2.

2. Infants are capable of remission of sins, else how can they be saved? the promise of remission of sins in the same sentence and the same sense is propounded to parents and children, *Act.* 2. 37. and shall we say that remission of sins is promised to parents, and outward priviledges onely to children?

3. They are capable of the holy Ghost, else how can they be united to Christ? doubtless that spirit that doth guide the bee to its end, did actuate Jacob in his mothers womb, and made him so wrestle with his brother, that he prevailed against him; which was very ominous for the future. Thus *Zanchy* on *Hosea.*

That supplanting of Esau, or taking him by the heel, was a sign of Iacobs desire of being born before his brother, and consequently of the birth-right: also 2. of obtaining that divine blessing which was promised before; for being acted by the holy Ghost after a wonderful and unspeakable manner, he earnestly desired and en-

Illa supplantatio symbolum fuit divini sed occulti desiderij, quo Jacob, cum adhuc tamen uti judicio non posset, ineffabiliter tenebatur priori loco nascendi. 2. Symbolum fuit sancti desiderij quo officiebatur divinam benedictionem consequendi; actus enim à spiritu sancto, mirabili quodam & ineffabili modo, porcupivit divinam erga se gratiam, & pro illâ assequendâ nihil non egit.

Non per sacramenta traducitur aut transfertur gratia, sed cum sacramentis. Fatemur sacramenta esse media, & tamen deus in sacramentis immediatè agit; non quod non utatur medio, sed quia vis non transit

deavored

per sacramentum. Whit.

εἰ τὸς ἐστὶν ἐν τῷ ὕδατι χαρὶς, οὐκ ἐκ τῆς φύσεως ἐστὶν ὕδατος, ἀλλὰ ἐκ τῆς τοῦ πνεύματος παρουσίας. Bas.

Mihi animus non est baptismi vim extenuare, quin signo accedat res & veritas, quatenus per externa media deus operatur. Cal. Inst. p. 460.

Deum tamen quibusdam, dum baptizantur habitum gratiæ infundere non negamus. Ames.

Dispositio illa sancta sit (quantum ego assequor) non habitus nescio quos virtutum instillando, sed menti voluntatiq; vitam restituendo; quæ quatenus sanantur, sive vivificantur, vel ad fidei vel charitatis actus eliciendos exercendosq;, jam habiles atq; idoneæ redduntur Gat. p. 223

Quod baptismo nos ablui, docet Paulus, Eph. 6. *Ideo est, quod illic nobis ablutionem nostram testatur deus, & simul efficit quod figurat, nisi enim conjuncta esset rei veritas aut exhibitio, impropria esset locutio. Baptismus est lavacrum animæ.* Calv. in Eph. 5.

deavored after the grace of God, even in his mothers womb. As some are thus sanctified in the womb, so many have a saving work from the dawning and springing of reason. Witness that famous instance of some little Indian children in New-England, (related by Mr *Eliot* in his book intituled, *The tears of repentance*) with which he shuts up his discourse, *viz.* The profession, (if I may so call it) or rather the expression and manifestation of faith by two little infants, of two years old and upward, under three years of age when they died and departed out of this world. The storie is this,

This Spring, in the beginning of the year 1652, the Lord was pleased to afflict sundry of our praying Indians with that grievous disease of Bloudy flux; whereof some with great torments in their bowels died; amongst which two little children of the age abovesaid, and at that time both in one house, being taken with that disease: The first of these children in the extremitie of its torments, lay crying to God in these words, *God and Jesus Christ, God and Jesus Christ, help me!* and when they gave it any thing to eat,

eat, it would greedily take it, (as it is uſual at the approach of death) but firſt it would crie to God, *Oh God and Jeſus Chriſt, bleſs it!* and then it would take it; and in this manner it lay calling upon God and Jeſus Chriſt until it died The father of the child told me the ſtorie, with great wonderment at the grace of God, in teaching his child ſo to call upon God. The name of the father is *Niſhohkou*, whoſe confeſſion you have before.

Three or four days after another child in the ſame houſe, ſick of the ſame diſeaſe, was (by a divine hand doubtleſs) ſenſible of the approach of death, (an unuſual thing at that age) and called to its father, and ſaid, *I am going to God*, ſeveral times repeating it, *I am going to God.* The mother (as other mothers uſe to do) had made for the child a little basket, a little ſpoon, and a little tray; theſe things the child was wont to be greatly delighted withall, (as all children will) therefore in the extremitie of the torments, they ſet thoſe things before it, a little to divert the mind and chear the ſpirit; but now the child takes the basket and puts it away, and ſaid, *I will leave my baſket behind me, for I am going to God, I will leave my ſpoon and trey behind me,* (putting them away) *for I am going to God*, and with theſe kind of expreſſions the ſame night finiſhed its courſe, and died. The father of this child is named *Robin Speen*, in whoſe confeſſions he maketh mention of this child that died in faith. When he related this ſtorie to me, he ſaid he could not tell whether the ſorrow for the death of his child, or his joy for its faith were the greater.

6. They

4. They are capable of union with Christ, for first Christ lays hold on us before we lay hold on him *Phil.* 3 *That I may apprehend that, for which also I am apprehended of Christ Jesus.*

5. Of eternal life. All which things are signified and sealed in the holy sacrament, What hinders therefore why children may not be baptized? *Acts* 10.

6. Baptism is of eternal use, (for what God doth remains for ever, *Eccl.* 3.) not onely for the preterit but for the future; therefore children are capable of it. For,

1. As parents may plead a Covenant for their children, which is no small prop of their faith, strengthened and confirmed by this visible word, *Exod.* 4. 5. so children may afterwards plead a Covenant as from their ancestors, (for a seal of an estate made to infants in their cradle, is firm) and come in their fathers or mothers name to God, as David and others have done, *Psal* 86 16. *Save the son of thy handmaid*; for that Covenant extends not onely to temporals but spirituals. *Rom.* 11. *Beloved,* (so as to be called) *for their fathers sakes. Deut.* 30. *I will circumcise the heart of thy seed.* Which promise being spoken indefinitely, who dare limit it to such as are of years of discretion, seeing that babes are the seed of the faithful as well as such as are adult; and we know it's as great a sin to limit God in his grace as in his power, who hath so wisely ordered that Covenant

Luke 71. The Covenant with the forefathers is made the rise of that deliverance, v 75 which deliverance from our spiritual enemies is collected from the general promise [*I will be thy God & the God of thy seed.*]

venant of grace, 2 *Sam.* 24. that as in every moment ſome die: (and ſurely half of the elect, if half of mankind, die in infancie) ſo in every moment ſome are regenerate. Which grace of regeneration from the dawning and ſpringing of reaſon, doth appear in many who ſuck in ſomething of Chriſt, whilſt they ſuck in the milk from the mothers breaſts.

2. It lays a tie and obligation upon the child to future repentance, faith and obedience.

1. To repentance, therefore it's called the baptiſm of repentance, becauſe it obligeth and engageth them to repentance. *Mat.* 3.11. *I indeed* (ſaith John) *baptize you* (Phariſees, a generation of vipers) *with water* (εἰς μετάνοιαν) *unto repentance, therefore* (ſeeing you have now been baptized) *bring forth fruits worthy of repentance. v.* 8.

Baptiſmus eſt lavacrum regenerationis, ſed non ita ut regenerati debeant tantum illo obſignari ſed regenerandi Muſc. in Matt. 22.

2. It obligeth to future faith, for circumciſion was a ſeal of the righteouſneſs of faith, (which is the condition of the Covenant of grace, *Mar.* 16. 15.) To Adonijah and Abſalom as well as Solomon, if they believe, for ſo the tenor of the Covenant runs. It's well obſerved by ſome that God dealt in a way of preventing grace with Iſrael, in inſtituting the Paſſover before their deliverance: and ſo in appointing the Lords Supper before the work of redemption was wrought. And thus hath he ordered the baptizing of children, as that which is precedaneous to faith, as well as ſubſequent to it.

3. It obligeth to obedience, for as in all duties we do virtually ſay, I take this God for my God, and give

give up my self to him as one of his people: *Psal.*50. *That make a Covenant with me by sacrifice* So in this Ordinance of baptism, the child doth implicitly covenant with God, and doth bind it self to obedience for the future. *He that is circumcised* (saith Paul, *Gal.*5.) *is bound to keep the whole law*, if not legally as a Covenant of works, yet evangelically as the condition of the Covenant of grace. If he dare not stand to the former Covenant, (as who dares?) let him cleave to the later, and in so doing he shall live.

Nonnulli habent artificium, quo prius persuadent quam docent, veritatem autem docendo suadet, non suadendo docet. Tert.

I would not first move, and then teach, but having taught, move.

Cujuslibet artis datur praxis. erg. Paul will rather seem to speak false greek, not understanding his greek grammar, as Jerom saith, (though it be an Atticism) than that they should not apply to themselves in particular what he spoke in general. Gal. 6. 1. καταρτίζετε τὸν τοιοῦτον σκοπῶν σεαυτὸν, Restore ye such an one, or put him in joint again, considering thy self.

Having spoken sufficiently to the *jus divinum* of Pedobaptism, and shewed plainly that it hath a divine stamp of truth upon it. Let us come to the εὐσεβεία or practical part of this point, which shall be a dissuasive from Anabaptism; and what I shall say herein, I would say in a Church full of Kings. Now the Lord grant me good success this day!

And that I may the more effectually prevail with you, consider,

1. The way of Anabaptism is not the way of God; for first it's not of Gods planting, therefore secondly not of his watering. For whatsoever the Lord hath not planted, whether persons or things, that certainly he will not water; therefore it cannot stand, but must of necessity be rooted up. *Mat.*15.13.

For

For the first, That it's none of Gods planting, or, That that way is not the way of God which they walk in, it appeareth,

1. In that they stand not in the ways, and ask not for the old paths, where is the good old way, that they may walk therein. *Jer.* 6.16. (Thus *Mal.* 2. *Seek the law at the Priests mouth.*) They advise not, nay they are not usually willing to be advised by the faithful messengers of Christ, enquiring after the footsteps of the flock by the Shepherds tents, but seem to be vailed [עטה] and turn aside by the flocks of his companions. *Cant.* 1. 7.

Yea I fear some of them if they look into their hearts, will find them too-too-desirous to make truth on their side, (having been plunged before they were dipped) and that that way might appear to them to be a way of God, which they most affected; having the persons of some, and their doctrines in admiration for advantage sake; if so, God may justly harden them as he did Balaam, and (contrary to his own expres command) bid them, Go, answering them according to the idol which they set up in their hearts.

2. We find no instance in scripture of any that were dipped or rebaptized, after that in their infancie they were dedicated to the service of God by baptism; nor of any child of a believer suspended till he came to years of discretion, and was able to give an account of his faith. We challenge them in the name of Christ to produce any one throughout all the book of God, either rebaptized or suspended from that Ordinance till then.

3. Such

3. Such reject the counsel of God against themselves, *Luk.* 7. 30. Yea in rejecting this Ordinance they resist God, (*Act.* 11. 17.) as the Pharisees did to their own destruction.

But tell me, is it not a grievous sin to refuse that God to be thy God, and the God of thy seed? Is not that promise [*I will be the God of thy seed,*] as much evangelical as the former, [*I will be thy God?*] and in so doing, dost thou not discovenant thy seed as much as in thee lieth? and may not the Lord therefore take the advantage, and cut off the entail for ever? For, (saith the Lord, *Gen.* 17.) *The uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people. He hath broken my Covenant.* The seal being part thereof, & ofttimes put for it in scripture phrase: *Act* 7. 8.

Quisquis neglecto baptismo se nudâ promissione contentum esse simulat, eoncubat, quantum in se est, Christi sanguinem. Cal.

4. Is not this to trample under feet the bloud of Christ, and crucifie him again? for whereas Christ died but once, but liveth to God for ever, *Rom.* 6. 14. this doctrine and practise of rebaptization holds forth to the world that Christ died the second time, and rose again. Yea it evidently implieth a possibilitie of falling from grace totally, else what need of rebaptization? for as many as are buried with Christ in baptism, are planted into the similitude of his death, and shall be also planted into the similitude of his resurrection. *Rom.* 6. 3, 4, 9, 10. *In that he died he died but once, in that he liveth he liveth unto God.*

Quotquot rebaptizantur, Christum denuo crucifigunt. Cal.

5. Such

5. Such unchurch all the Churches of God, saying, There is no true visible Church in the world but their own, for the Church ever since her members were full, hath for many ages consisted almost wholly of Assemblies of them who have been baptized in their infancie; if so, then was there no visible Church on earth for many hundred years together; contrary to *Mat.* 16. where our Savior engageth that the gates of hell shall never prevail against it. And shall we thus despise and slight the womb that bare us? those arms that embraced us? and the paps that gave us suck? God forbid; for doubtless that rigid way of separation God never watered, I mean of such who unchurch all the Churches of the world save their own.

We had Ministers and Churches before Rome.

Petrus Abbas Cluniacensis quâdam prolixâ epistolâ ad Bernardum testatur, Scotos & alios vetustissimos christianos, Pascha non Romano sed Orientali more solitos celebrare, unde apparet eos non Româ sed ex Oriente Doctores primum accepisse.

Cat. testium veritatis p. 546.

6. In so doing they are very injurious to themselves, as rendring themselves in the sight of God,

1. Covenant breakers. *Gen.* 17. 14. *And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from my people: he hath broken my Covenant.*

Gen. 17. 14. *Qui non circumcidet, i. e. circumcidi curaverit, sed circumcisionem neglexerit vel contempserit: etenimverbum* [ימול] *est futurum kal â radice* נמל

Piscat.

2 The Lord looketh at such as unbaptized persons, *Exod.* 12. 45. *When a stranger shall sojourn with thee, and keep the Passover to the Lord, let* all his males *be circumcised, and then let him come near and keep it, for* no uncircumcised person *shall eat thereof.*

Where we ſee plainly that if the child of the ſtranger was not circumciſed, the ſtranger himſelf was not admitted to the Paſsover; ſeeing that in Gods account he was an uncircumciſed perſon: the like may be ſaid of baptiſm, for *parium eadem eſt ratio.*

Such are uncircumciſed in the ſenſe of the holy Ghoſt, for circumciſion of *Abraham* alone was not the Covenant or ſign of it; ſeeing that he and his children are joyned together.

3. I ſuppoſe with ſubmiſſion to better judgments, the meaning of thoſe words, (*Ezek.* 44. 9. *No uncircumciſed perſon, uncircumciſed in heart, or uncircumciſed in fleſh, ſhall enter into the Sanctuary.*) to be this, *ſcil.* That ſuch as are not viſible ſaints (for the heart is manifeſted by the life) and have not received the ſeal of the Covenant, namely baptiſm, which is uncircumciſion in the fleſh here ſpoken of, ſhall not be admitted into the Church of God, that new Jeruſalem, the name whereof is *Jehova Shammah. Eze.* 48. 5. Which makes much for the proving of the thing in hand, as we ſee in *Exod.* 12. 48. *When a ſtranger will ſojourn with thee, let all his males be circumciſed, for no uncircumciſed perſon ſhall eat thereof.* He whoſe child was uncircumciſed, was uncircumciſed himſelf in Gods account: Even ſo he whoſe child is unbaptized, is ſaid to be unbaptized himſelf; and therefore not to be admitted to the Lords Supper For baptiſm is called Circumciſion, (*Col.* 2. 12.) and put inſtead thereof.

7. They are not onely injurious to themſelves, but they have ſaith the Lord, taken away my glorie from their children. *Mic.* 2. 9. For what is the glory of his

his people? is it not the Covenant of grace and Christ held forth therein with the seals thereof?

8. Consider the absurdities that follow upon it.

1. By this doctrine he that is unbaptized himself, may lawfully administer baptism unto others (which we denie unless he had a special commission so to do, as John Baptist had) for the first Anabaptist was baptized by one that was baptized in his infancy, therefore his baptism was null, and so consequently all their baptizings are mere nullities.

2. It leaveth the children of believers in as sad a condition as the children of heathens, being in no visible way of salvation, for they depart out of this world without any visible sign of Gods favour.

9. In renouncing their baptism they act Satans part, who will not make a league or Covenant with any soul, till he have renounced his Covenant with Christ first.

10. The Churches of Christ have no such custom, 1 *Cor.* 11. which will appear by the testimonies of the antient, and the practice of the churches til these later times. Justin Martyr (who lived in all likelihood in John's days, as Mr *Baxter* well observeth, for he was converted to christianitie in the year of our Lord 128. and wrote his first Apologie in the year 150. as *Helvicus* from his own testi-

It cannot be proved that ever the whole Church of God erred, though Councils have; it's true we grant that as *Nullum tempus accurrit Regi*: So no prescription will ly in force against God and his truth, χριστὸς ἀρχαῖαμου.

Ignatius

Rev. 2. 24. Hold fast, i. such doctrines, rules, ordinances, as those primitive and Apostolical Churches then had and did enjoy; this injunction was in opposition to those who had begun to decline and degenerate to corrupt principles and practices.

monie gathereth.) ſaith, *Poſtquam verò per Chriſtum aditum ad deum nacti ſumus, non carnalem ſuſcepimus circumciſionem, ſed ſpiritualem, quam Enoch & ſimiles cuſtodierunt, eam verò nos per baptiſmum, quandoquidem peccatores fuerimus, propter miſericordiam ipſius dei accepimus, omnibuſq; adeo illam accipere integrum eſt.* Thus Irenæus who lived within ſome 43 years of Iohn, *Omnes venit per ſemetipſum ſalvare, omnes inquam qui per eum renaſcuntur* (id eſt, *baptizantur*) *in deum, infantes, parvulos & pueros, juvenes & ſeniores, ideo per omnem venit ætatem, infantibus infans factus, ſanctificans infantes et in parvulis parvulus*, &c. Obſerve by the way that *renaſci* is an ordinary term among the fathers ſignifying as much as *baptizari*. Tertullian is clear in this point, ſo is Origen, who ſaith, *Quid cauſæ eſt cum baptiſma eccleſiæ in remiſſionem peccatorum detur, ſecundum eccleſiæ obſervantiam, etiam parvulis baptiſmus non detur. lib. 5 cap. 6 ad Rom.* Cyprian (who lived within near an hundred years of Iohn) with 66 Biſhops in Council, determine that children may be baptized before the eighth day. Higinus Biſhop of Rome did firſt ordain Godfathers and Godmothers at the baptizing of infants. This Higinus was near the Apoſtle Iohn's time. Auſtin tells us it is ſuch a Church cuſtom, and withall it's an Apoſtolical tradition. Accordingly the Magdeburgenſes in their Centuries obſerve that in the firſt hundred years after Chriſt infants were baptized. Lucius King of Brittain, and the firſt chriſtian King in the world, (who was converted by the prayers of the Saints, as Matthew Paris relates) was

baptized

baptized with his houſe and whole people, (therefore Britiſh children alſo.) Which Balæus more fully cleareth, *Cent.* 1. *cap.* 27. Lucius (ſaith he) ſent to Rome the more ſpeedily, becauſe he heard that many of the nobilitie (eſpecially at Rome) together with their wives and *children* were baptized. Learned Doctor Uſſher in his book of the Religion of the antient Iriſh, *ch.* 5. ſaith, That the Iriſh did baptize their infants without criſm. I could never find, ſaith the Lord Brooks, the beginning and riſe of this practice, namely, baptizing of children, whereas it is very eaſie to track hereſies to their firſt riſing up. The Waldenſes (ſaith Flac. Illyr.) *Semper baptizarunt infantes. Catal teſtium verit. p.* 434. Therefore we may conclude with Calvin, *Nullus eſt ſcriptor tam vetuſtus, qui non ejus originem ad Apoſtolorum ſacula referat. Cal. in Rom.* 4. 11.

Whereas ſome inſiſt much upon the teſtimonie of Grotius againſt infant baptiſm, who pleads the Canon of the Neocæſarean Synod, Art. 315. The words of the Council are theſe, Περὶ κυοφορέσης ὅτι δὲ φωτίζεσθαι ὅπως θέλεται: ὅθεν γὰρ ἐν τέκνῳ καινωνεῖ ἡ τικτομένῳ διὰ τὸ ἑκάστε ἰδίαν τὴν προαίρεσιν, τὴν ἐπὶ τῇ ὁμολογίᾳ δείκνυσθαι. *Concerning her that is with child, That ſhe may be enlightened or baptized when ſhe will, for ſhe that bringeth forth doth not communicate in this with the birth that is brought forth, becauſe every one manifeſts his own free choice in confeſſion.* Whence Grotius obſerveth, *Proles baptizari non ſolebat, niſi propriâ voluntate & profeſſione.* That the child uſeth not to be ba-

ptized, but of its own proper will and profession. I answer that Grotius contradicts himself in his Annotations on *Mat.* 19. 14. For first he quotes that saying of Ireneus to confirm the custom of baptizing infants, *Ideo per omnem venit ætatem, & infantibus infans factus, sanctificans infantes, in parvulis parvulus, sanctificans hanc ipsam habentes ætatem.* &c. *Huic Christi dicto inter cætera innititur mos etiam infantes baptismo tingendi, quem Augustini temporibus per omnes ecclesias fuisse receptum, hoc ipso satis constat, quod Pelagiani cum eo argumento ab Augustino & aliis premerentur negare id ipsum nunquam ausi fuerint; sic in epistolâ Cypriani ad Fidum, an rectè baptizentur infantes nè dubitatum quidem, sed an possint baptizari etiam ante octavum diem quosdam hæsitasse.* But afterwards this reconciler of Protestants and Papists, unsays what formerly he had said, alledging the sixt Canon of the aforesaid Council, that so he might unbottom this institution of God, and put it upon the authoritie of the Church which he so much admired, as appears by his *Examen ad Rivet. ad Art.* 9. p. 47. *De baptismo infantium quid responderi possit, discat qui volet ex Cardinali Peronio, responsione ad epistolam Casauboni cap.* 8. *Ego in ecclesiæ authoritate, eridem sacramenta & aliquod in ea jus dedit, acquiesco.*

2. I answer, Theodore Balsamon in his Scholia upon that Canon, saith, Some in the Council said, That women with child which came from the infidels (as Mr *C.* well observeth) to joyn with the Church, ought not to be baptized, but to stay till the babe

babe they went with was brought forth, leaſt that when ſhe was baptized, it might ſeem that the child in her womb was baptized with her, as being altogether united to her; whence it will come to paſs, that after the babe is born, either it may be left unenlightened, (or unbaptized) or if it be baptized, it may be thonght that it is rebaptized. This he maketh the occaſion of that antient Canon, and it's very obſervable what was the occaſion of it. 1. That they might avoid that miſchief of leaving babes unbaptized. 2. That they might avoid the other extream of rebaptization. But let us ſee what Balſamon addeth farther, ſpeaking of ſuch infants, that they could not make promiſes, &c. For how it is with the babe in the womb none can enquire, nor be ſuretie for, ſaith he, but infants (ſc. that are born) do affirm by thoſe that are their ſuſceptors, and are accounted to be actually enlightened (or baptized) with divine illumination or divine baptiſm. They then accounted baptiſm of infants no antichriſtian baptiſm, but divine baptiſm. Therefore I conclude the teſtimonie of Grotius is altogether invalid.

Secondly, This was never watered by God (nor ever will) therefore not of Gods planting. For,

1. Their miniſterie (as they call it) who diſclaim the office, is not uſually bleſſed by God for the converſion of poor ſinners; many indeed are perverted by them, few or none converted that ever I heard of. But as many

I would not for all the gold of the Eaſt and Weſt Indies, I had no better fruit of my labors to ſhew than ſome of them have. *Baxt.*

Perdix congregat & non parit, congregat ova alterius avis. Illiſq; incubat ac ſi ſua eſſent ſed ubi fuerint excluſi pullo deſeruunt eam, quaſi

cognoscentes quod ea illos non pepererit, & suæ matri sese adjungunt. Alij cuculus, qui non diu in regione aliqua commoratur, ideo non nidificat, sed occupat ova alterius avis, ijs incubat: & quando excluduntur pulli, non sequuntur eum, sed deserunt. Schindl.

Non fortunat deus labores eorum qui non sunt ordinati, & quanquam salutaria quædam afferunt, tamen non ædificant. Luth. tom. 4.

Omnium Provinciarum prima Brittania publicitus nomen Christi recepit. Bellar. cap. 2

call their neighbors bees to their own hives. which (as they say) thrive not with them, or as the partridge or cuckow gathereth yong ones which she hath not hatched: even so do they gather members out of other Churches. in whose conversion they were not at all instrumental. Therefore I do not believe they were commissionated by Christ to preach the Gospel, seeing usually his presence doth not accompany them in their undertakings. How doth Paul prove that he was sent to the Gentiles, as likewise Peter to the Jews. *Gal.* 2. 8. but by the efficacie of his ministerie? for saith the Apostle, he that wrought effectually by Peter to the circumcision, the same was mighty in me towards the Gentiles. This was excellently typified by Aarons wither'd rod, the budding whereof was an emblem of the success of his ministerie, by which the Lord did clearly manifest that Aaron was a saint of the Lord, set apart to that office to serve in the tabernacle, though Moses was an holier man than he.

2. Their spirits run out after this way, putting a greater stress upon it than upon any other Ordinance; now where man layeth a greater weight upon any institution of Christ, than himself hath laid, it's just with God

Many are zealous onely in this, indifferent in other matters of greater concernment, but Phisitians say, *Universalia sunt bona*, universals are good, whereas to be hot in one part and cold in another is a bad symptom of a distempered bodie.

God ſo to leave them, as that they ſhould find little or nothing in it, much more when it is but an humane invention which periſheth in the uſing, and leaveth no impreſſion behind it, as all mens imaginations do.

Col. 2. 20. μὴ ἅψῃ [Eat not, taſt not, touch not, (the words ſhould be ſo rendered) all which periſh in the uſing.]

3. This is the inlet of thoſe grand errors in the world, not which accidentally follow, but which properly and naturally flow from thoſe principles, as a juſt hand of God upon that way. For do we not dayly ſee that ſuch denie the trinitie, the perſonalitie of the Son and the holy Ghoſt, ſaying, (as they of old) There are ſeveral manifeſtations of God, one in Moſes, another in Chriſt, and another in himſelf. And do they not cry down the Sabbath becauſe not ſo clearly held forth in the new Teſtament? do they not cry down the miniſterie, or at leaſt the office of the miniſterie, (ſaying, Whoever will, though the loweſt of the people may conſecrate himſelf, and adminiſter the ſeals) though God hath ſignally appeared in all ages (eſpecially of late in England) againſt all thoſe that roſe up againſt Levi. *Deut.* 33. 11. *Strike through the loyns of them that riſe againſt him, and of them that hate him, that they riſe not again.* This propheſie or prayer

They ſeldom ſtick at the denyal of infants baptiſm.

Nulla eſt veterum hæreſium quæ non videantur his authoribus repudiare. Melan.

Anabaptiſta indoctus Socinianus, Socinianus doctus Anabaptiſta Hornb.

Num. 26. 10. And they viz. Dathan and Abiram became a ſign to give warning to all for the future, that they uſurp not the Prieſts office. The like you have in Jude, *v.* 11. [they periſhed in the gainſaying of Core.] It ſeems there were ſuch in the Apoſtles time that cryed, (Are not all the people of God holy) as the former did.

prayer will be of force till the worlds end, for the prayers of the saints dyed in the bloud of Christ, are of eternal efficacie, there being a necessitie incumbent on God, that the prayers of the Saints be made good. (*Act.* 1. 16. comp. with *Psal.* 109. 8.) though put up many hundred years before.

Yea do they not unchurch all the Churches in the world, making rebaptization essential to a Church, yea necessary to salvation? farther adding, That God hath no Church union or communion with any Church in the world that is not rebaptized.

I might mention many more grosse errors which flow from the principles of Antipædobaptists; onely let me tell you some have confessed, That when they have been inclining to that way, they have found their hearts sitting loose from all former owned principles of truth, and as the first matter fit to receive any form, impression or error whatsoever, though formerly loathed and detested.

4. That way seldom thrives but when it is countenanced and made much of, especially by the higher powers: whereas truth on the other hand hath flourished most under persecution. *I. G.*

5. Do they not abate in their graces, having lost that heat and zeal that formerly they had? if they examin themselves I fear they will experience this truth, that their bow is not bent as formerly, their spirits more feeble, and the things which remain in some readie to die. *Rev.* 2. 3. For when they departed from God, then God departed from them. *Mat.* 9. It's observed that one executed for murther in the

citie of London, confeſſed, That from the time of his going under water, he ſenſibly found God departing from him. *I. G*

Mark 9. 39. [No man that worketh a miracle in my name, can (lightly) ſpeak evil of me.] [ταχὺ] ſuddenly, *Nemo repentè fit turpiſſimus.*

6. Yea do they not oftimes, having caſt off this Ordinance of baptiſm caſt off all, and loſing one loſe all? I wiſh we had not cauſe to lament for our ſuperordinanc'd men, that are above ordinances but below pietie, who firſt ſuckt in this error from them, and then were as *rasa tabula*, as white paper on which you may write what you pleaſe. Auſtin writing upon John tells us a ſtory of a certain man, that was of an opinion that God did not make the flie, but the devil; ſaith one, If the devil made the flies, then the devil made the worms, and God did not make the worms neither, for the worms are living creatures as well as the flies, true, ſaid he, I grant it the devil did make the worms; but then ſaid the other, If the devils made the worms they made the birds alſo, for the birds are living creatures as well as the worms, true, ſaid he, the devils made the birds; then ſaid the other, If he made the birds he made the beaſts, for the beaſts are living creatures as well as the birds, true, I grant it, ſaid the other, the devil made the beaſts too; then ſaid the other, If the devil made the beaſts he made man, *&c.* Thus, ſaith Auſtin, by denying God in the flie, he came to denie God in man, and to denie the whole creation: So I ſay, in denying one Ordinance to be an Ordinance of Chriſt, many come to denie all Ordinances; yea the God of thoſe Ordinances, and turn mere atheiſts.

But

But though ſome have not caſt off Ordinances, yet it is to be feared (and I can aſſure you ſome have ſadly complained that) they never ſaw God ſo powerful in their way as in others. (Bleſſed be that glorious name of his free grace, who freely breatheth where and when he liſteth, and uſeth as much libertie in uſing as in chuſing inſtruments in his hands.) And no marvel, for they being not commiſſionated from Chriſt to do what they do, cannot expect Gods preſence with them. *Mat.* 28. *ult.*

I beſeech you therefore brethren in the bowels of Chriſt, conſider ſeriouſly what I ſay, and the Lord give you underſtanding in all things.

7. Are not many of them looſe in their lives? (I know ſome of them are precious ſaints, which in the ſimplicitie of their hearts follow their leaders, as they that followed Abſalom) but by their fruits (ſaith Chriſt) ye ſhall know them, that is, by that which they naturally and uſually bring forth, in time ye ſhall diſcern them. *Mat.* 7. Which phraſe is twice repeated to ſhew us the certaintie of the thing.

Can you ſhew me one man of them, who is not blemiſhed with ſome of the aforeſaid wickednesſes, I mean, lying, treachery, perjury, diſobedience, ſedition, idleneſs, deſertion of their wives, uncleanneſs, &c.
Brief p. 142.

8. This practice of them hath never helped on, but hindered the work of God wherever it comes. It's well obſerved when the light of the Goſpel from the lamp of Luther did begin to ſhine in all the corners of Germanie, high and low, thoſe unhappy men Stork and Muncer, did begin alſo to breath out a peſtiferous vapor to overcloud thoſe golden Candleſticks.

ſticks. Satan and Antichriſt his eldeſt ſon, got not ſo powerful aſſiſtance againſt the ſpirit of God in Luther, from the Emperor Charls, (although the greateſt prince of all thoſe that for five hundred years did ſway the imperial ſcepter) nor from all the Biſhops of Germanie, (though the moſt potent Clergie that is or ever hath been in chriſtendom) as from theſe two obſcure and ignorant creatures; who together with their practice went out in a ſnuff.

9. God hath uſually appeared againſt them in all their diſputes for that way, witneſs the diſpute at Coventry betwixt Doctor Brian and Mr Kiffith and others; witneſs the diſpute betwixt Mr Baxter and Mr. Tombs, who in his review doth ingenuouſly acknowledg again and again that he was worſted by Mr Baxter; witneſs the diſpute betwixt Mr. Cragge and Mr Tombs aforeſaid, in which Mr. Tombs was egregiouſly nonplus't, though he had all advantages againſt his adverſary, he having not ſtudied the point, and being taken at unawares, whereas Mr. Tombs was well verſed in that controverſie. It's very obſervable how Iſaiah expreſſes himſelf, *ch.* 42. 3. *He ſhall not quench the ſmoaking flax, untill he bring forth judgment unto* truth: but Matthew renders it *untill he bring forth judgment unto* victorie. Whence we may gather the truth of that old maxim, [Great is the truth and doth prevail.) And therefore I dare boldly ſay, There is ſuch a light kindled in the three nations, (as the Martyr once ſaid of the Goſpel in England) which all the adverſaries in the world will never be able to extinguiſh.

10. How

10. How many thouſands are there in the world, of papiſts and others, that are confirmed in their religion, & hardened in their ſinful courſes, by reaſon of the miscarriages of many of that way? It's not without cauſe that caveat is given (*Mat.* 18.) concerning offences, *Wo to the world becauſe of offences*, (where he ſpeaks of little children from the 2 and 3 verſe to the 5.) Seeing that this way hath given as great a blow to religion, as any one thing I know acted for theſe many years. But Anabaptiſm is at the height, and therefore nearer it's fall, for their folly is made known to all men.

11. Conſider their actings from firſt to laſt, and how blaſted by divine providence. The time would fail me to tell you of Muncer, (who at the point of death did acknowledge his error, his mind being exceedingly caſt down, ſo that he was not able to give an account of his faith) the firſt of that ſect in Germanie, and his conſort Stork, of Balthaſar, John Bocold that botcher of Leiden, & others, who ſaid, That the grace of the Goſpel had been long enough offered, that from henceforth all who had rejected it were to be killed with the material ſword. Although there were ſome good people amongſt them, yet theſe their leaders with many others were corrupt, and did miſerably deceive the people, (as in other things, ſo in this) perſuading them, That now was the time come the ſaints ſhould poſſeſs the kingdom; but they were miſtaken, as the ſons of Ephraim

Quidam illorum ſunt commiſeratione digniores quam ſupplicio. Beza.

Etiam Eraſmus Anabapiſtas commiſeratione dignos dicebat, ut qui magnam partem errore potius quam malitiâ peccarent.

phraim in taking the cattel from the men of Gath. It's supposed to be about the time when the Israelites dwelt in Egypt, *Exod.* 13. 17. who upon the promise to *Abraham* concerning Canaan, before their time did make an inrode upon the Philistins and were destroyed by them. 1 *Chron.* 7. 21. And what the issue was of that party in Germanie, I refer the Reader to Sleidan, Hornbeck, and others.

12. Auxentius an Arrian with his adherents (saith Mr. Philpot) was the first that denied infant baptism, he died A° 380. Fox *ad* 1555. After him others opposed it, who were the great disturbers of the Church in those days. It's observable that in the several ages in which infant baptism was opposed, it was by such as were grossly erroneous in other things. Now what probability is there that the Lord should conceal his truth from his faithful servants in all ages being eminent for pietie in their generation, and reveal it to such as were for the most part his enemies, and opposers of the crown and dignities of his son Jesus? Seeing then the Church hath been possessed of this divine institution for these fifteen hundred years and upwards, and their possession not questioned till of late, let us contend earnestly for it, and not suffer our little ones to be cast out of their Church-membership, till our dissenting brethren come with their *ejectione firmâ*, accord-

Anabaptismi institutio non nupera & nova est, sed ante annos quoquè mille trecentos turbas in Ecclesiâ dedit gravissimas; & tantum virium acquisivit ut hujus sæculi nostri conatus, tantum lucis adhuc si cum illo conteratur, videri possit interim tamen divinæ veritatis telis tutes quoq; expugnatus & planè dejectus esse. Zuingl de Pędobapt.

Origo fanaticæ Anabaptistarum sectæ huic anno debetur. sc. 1521. Sculpt. Annal.

according to the Law of Christ, which they never will.

Obj. If this be not the way of God, how comes it to pass that so many go that way?

Ans. Universalitie is no sign of the truth, for all the trees said to the bramble, Come thou and rule over us, but they said not so to the rest of the trees. The ground of the mistake is,

1. Because this truth is not so clear, truth lies (as we say) at bottom, and is not easily found out, but by diligent search and enquirie made. The essentials to salvation are clear and evident, but other truths not so.

2. Many have not found that benefit by their baptism they might have had, because they have not endeavored to improve it for their spiritual advantage, therefore it's no marvel though with profane Esau they say, What profit shall this birth-priviledge do to me. *Gen.* 25. 32.

I shall never forget thy word, saith David, for hereby thou hast quickened me, that word that humbles the soul, and that word that raises and quickens the soul, will not easily be forgotten: even so those Ordinances which christians have reaped good by, they will not suddenly cast off and renounce. But if they reap no fruit by them, it's no wonder if they forsake the (ἐπισυναγωγὴν) assembling themselves together; which the Apostle holds forth as the high rode to the great transgression. *Heb.* 10. *Not forsaking the assembling of our selves together into the Synagog, for if we sin wilfully after we have received the*

the knowledg of the truth, there remains no more ſacrifice for ſin.

3. Many have not been ſo rooted and grounded in the principles of religion, in the doctrine of the beginning of Chriſt, (*Heb.* 6. 1.) in the preſent truth of this age, (i) the truth that is ſo much oppoſed. Hence it is that they being but children are toſſed to and fro, and carried about with every wind of doctrin by the ſlight (κυβεία the cogging of the die) of men, and cunning craftineſs whereby they lie in weight to deceive. *Eph.* 4 14. It was the complaint of Gildas, that the Arrian hereſie, and other poiſonous errors infected the antient Britains, becauſe they were a people always deſirous of novelties.

4. The politie and induſtrie of the adverſarie, they will compaſs ſea and land to make one proſelyte to themſelves and their way, rather than win one ſoul to Chriſt.

5. The not receiving the truth in the love thereof, therefore God hath given them up to ſtrong deluſions to believe a lie. When the wrath of God is kindled againſt a people, there is no error ſo abſurd but Satan can perſuade it; as we may ſee in the doctrine of Mahomet, that great Quaker, and the firſt of that ſect ſince Chriſt, who was raiſed to ſcourge the Church for her apoſtaſies, (*Rev.* 9. *ult.*) eſpecially the Church of Rome.

6. Their affections bribe their judgment, (weh is done ſeveral ways) the hearts of

Iſa. 7. *Niſi credideritis, non intelligetis.* As the old tranſlation renders it.

many, I fear, being engaged to that way for carnal and by respects, that they may rise in the world; therefore it's no wonder that their judgments are captivated, and they brought under the power of error *Rom.* 1. 24, 28.

Rom. 1. 24. ἐν ταῖς ἐπιθυμίαις: In their lusts he delivered them up to a reprobate mind] that is, a mind not approving of the things of God; therefore not to be approved of.

So much for the first Argument, namely, Anabaptism is not the way of God. I shall be brief in the rest.

Secondly, Consider the neglect of this Ordinance of Christ doth argue the Church is still in the Wilderness, and for this and other Wilderness sins, may continue long in that state; for their rebellions of old the Lord was angry with Israel, and seemingly did discovenant them, and cast them off as none of his people, making them like the residue of the heathen, who all then died uncircumcised, as the prophet Ezekiel speaks; and is not the Lord angry with many of this generation, on whose seed he hath let no visible sign of his favor, but suffers every man to do whatsoever is right in his own eys? which Moses makes a sign of the Wilderness state of the Church of God. *Deut.* 12. 8. *Ye shall not do after all the things that ye do here this day, every man whatsoever is right in his own eys.*

3. Consider how angry the Lord was with Moses for deferring the circumcision of his child: Moses was now going to be a reformer of others, and had not reformed his own familie, therefore the Lord would have slain him; and is not the Lord angry

angry with not onely private christians but some publick persons, for their neglecting of this great Ordinance of infant baptism? I fear he is, which sooner or later they will experience; for in the sanction of the second commandment, God threatens to visit the neglect of this Ordinance of God upon the fathers to the children, to the third and fourth generation.

4. The contempt of this Ordinance argues profaneness of spirit, that many do so undervalue, nay despise this birth priviledge. Esau for a little red pottage sells his birth-right, (*i.e.*) promises, the land of Canaan, the Ordinances, with the seals of the Covenant, and after he had so done, he left the Church of Israel, (as those do that renounce their baptism) and went to Mount Seir, being not troubled for what he had done; therefore he was branded with that black cole of infamie as a profane person, [*Esau* that is *Edom*] which words compared with *chap.* 12. 14. do argue that the birth-right was not merely a civil thing, but typically did represent those sure mercies or holy things of David (*Isa.* 55. 3.) held forth to us in the Covenant of grace. This example of Esau the Apostle applies to the Church of the Jews in the new Testament, *Let there be no profane person among you as was Esau*, as if he should say, Do not part with your birth-right priviledges upon such easie terms, as many now adays do, (for it seems they were apostatizing and falling back from the Ordinances of the new Testament, unto their former beggerly rudiments) least there be hereafter no place

left for repentance, though you ſhould ſeek it carefully with tears.

5. Can any forbid water that children ſhould not be baptized, which have received the holy Ghoſt as well as we? Is there any impediment on Gods part prohibiting? no; for he bids us bring them to him: On childrens part prohibited? no; for of ſuch is the kingdom of heaven: Or in reſpect of the thing it ſelf? no; for it's a paſſive Ordinance: What ſhould then hinder why children ſhould not be baptized?

6. Such as lay hold on the Covenant, and keep the Sabbath, (for theſe two uſually go together) ſuch will God make joyfull in the houſe of prayer, even in the Church of God. Let not the Eunuch ſay, (ſaith the Lord) I am a drie tree and have no children; nor the ſtranger ſay, I and my children are utterly ſeparated from the Lords people, for theſe will he bring to his holy mountain. *Iſa.* 56. (which is a Goſpel-promiſe as appears by the context.) Oh then lay hold on the Covenant for you and yours, if you deſire to ſhare in the ſoul-raviſhing joys of the people of God!

7. Conſider the viſion of Philpot, who tells us, That as Peter had a viſion a little before thoſe Meſſengers of Cornelius came to him, by which he was much ſatisfied concerning his converſing with the Gentiles, *Act.* 10. 17, 28. Even ſo this holy man of God Mr Philpot, a little before ſome came to him to be informed in that great queſtion of infant baptiſm, had the like viſion; namely, a deſcription of a glo-

rious

..ous citie four-ſquare, into which we are ſolemnly to enter by baptiſm. For, ſaith he, the militant (*i.e.* the preſent) Church ought to conſent to the primitive Church. By which appearance he was much confirmed in the preſent truth.

This teſtimonie of that worthy and eminent ſervant of the Lord, being an humane teſtimonie, may challenge an humane credulitie, though not a divine, if we conſider,

1. That he was a judicious ſober man, not lead by fancie as many are.

2. That he was a Martyr of Jeſus, to whom, as others, Chriſt did eminently appear, and reveal thoſe things to them which he would not to the men of the world.

3. That when he had this apparition, he was near his death; now the ſoul doth *prominere in morte*, ſhine forth in death, and ſees things more clearly being carried to the top of Mount Piſgah, the Mount of God.

4 That this viſion was never queſtioned by any Papiſts or others that ever I heard or read of, therefore I am the more apt to believe the truth thereof. * Alanus Copus, though he endeavor (but in vain) the confutation of Mr. Fox, labouring to prove the falſitie of the relation of ſundry miracles and viſions, yet never gave the leaſt hint concerning this.

We may be induced to believe by the Church as an inſtrument, but not as the formal reaſon into which our faith is ultimately reſolved. *Eccleſia eſt per quam, non propter quam credimus.*

**Alanus Copus Anglus, p. 966.*

But I have held you too long in this Diſcourſe therefore I will briefly conclude: Onely let me as you this queſtion, (as our Saviour in another caſe The baptiſm of children is it from heaven or from men? if of men, reject it; (for it will periſh in the uſing) if from heaven, (as I am aſſured it is) ſee you ſlight it not, leaſt you ſeem to withſtand God, and be found fighters againſt the Lord of hoſts. *Act.* 11.17.

I have now diſcharged my duty, and ſhall lay down my head in peace, expecting the judgment and final determination of God in this ſtanding controverſie of the times; to whom in heaven I appeal for the vindication of this great truth, (for no truth is little that iſſues from the ſacred mouth of Chriſt) though managed by a poor worm; humbly beſeeching the Lord to grant, That what is ſown in weakneſs may riſe in power.

Nihil enim à ſacro Chriſti, ſive ore, ſive ſpiritu prodicus minimum exiſtetur.

12 AU 63

FINIS.